

שָׁתָה ch. same. Targ. Ps. LXIX, 10.

Pa. שָׁתָה same. Targ. Cant. I, 7.—Ab. Zar. 8^b ... חלתיך ... for thirty-two years did the Romans wage war with the Greeks, and could not conquer them, until they made Israel their allies. Gen. R. s. 36; Yalk. ib. 61 (the demon said to Noah) 'שָׁתָה עִמָּךְ וְכ' (some ed. שָׁתָה) I go into partnership with thee, but be careful &c. (v. preced.).

Ithpa. שָׁתָה, אֲשָׁתָה, *to be joined, make an agreement, form a partnership.* Targ. Prov. V, 17. Targ. Y. Ex. XVI, 5 (v. preced. **Hithpa.**).—Ber. 29^b sq. לְעוֹלָם לְיִשְׁרָאֵל (Ms. M. לְשָׁתָה) man (in his prayer) should always include himself in the community (pray for all people in the same condition). Sabb. 23^a בְּפִרְיָי (Ms. M. בְּשָׁתָה) I used to make myself a partner by contributing some money (towards the expense of the Hānuckah lights); a. e.

Ittof. שָׁתָה same. Targ. II Esth. III, 14.

***שָׁתָה** m. (preced.; v. *šetiṭtu*, Del. Assy. Handw., p. 696) [*attachment*], *cord attached to the seal.* Targ. Y. Gen. XXXVIII, 18 שָׁתָה Ar. (Levita שָׁתָה; ed. חוֹשֶׁרֶיךָ, h. text פְּתִילָה).

שָׁתָה (b. h.) *to be quiet, silent.* Keth. 14^b מְזוּרָה וְצוּרָה one who cries (protests) when called a bastard, but keeps his peace when called a *halal* (v. חָלַל II). Sabb. 33^b Jose, who kept silence (when the Roman government was criticised), shall be exiled to Sepphoris. Men. 72^a חָכֵם וְשָׁוֶה be wise and keep thy peace. Gen. R. s. 51 שָׁתָה לְאַבְרָהָם (God remembered to Lot) the silence which he observed towards Abraham when he said &c.; a. fr.

Pi. שָׁתָה *to cause to be silent, silence, stop.* Tosef. Hag. II, 12 בְּשָׁתָהּ he silenced him with a rebuke; Y. ib. II, 78^a bot. בְּשָׁתָהּ. Sabb. 67^b חֲמִשְׁתָּהּ (or חֲמִשְׁתָּהּ **Hif.**), v. צוּרָה; Tosef. ib. VI (VII), 15 חֲמִשְׁתָּהּ. Ber. V, 3 בְּשָׁתָהּ אֹתוֹ he who (in reading the prayers) says ... *modim modim* (we offer thanks, twice) must be stopped (as suspected of heresy). Tanh. Ahārē 9 Joshua wanted to silence the sun (keep him from giving praise, ref. to Josh. X, 12); a. fr.—Esp. *to deny the claim of, dismiss.* Yeb. 100^b ... מֵאֵי שְׁחִיקָא in what respect is he considered a *sh'thuki* (v. שְׁחִיקָא)? Is it that we deny him a share in his father's estate?; ib. מֵשְׁחִיקָא אֹתוֹ we deny him the privileges of priesthood (declare him a *halal*); Keth. 13^b מֵשְׁחִיקָא **Hif.**

Nithpa. שָׁתָה 1) *to stop speaking, close the argument.* Gen. R. s. 49, end הַסְתִּיגוֹר וְכ' when the defense stops, the judge rises; ib. הַסְתִּיגוֹר ... ל' when the judge rises, the defense is bound to stop; Yalk. ib. 84; a. e.—2) *to become speechless, be struck dumb.* Gitt. VII, 1 וְאָמַר 1 if a man has lost his speech, and they say to him, shall we write a letter of divorce &c.? Y. Snh. VI, beg. 23^b; Bab. ib. 43^a; a. e.

שָׁתָה ch., with prefixed א: אֲשָׁתָה, אִשְׁתָּה same,

1) *to be silent.* Targ. Lev. X, 3. Targ. Job XIII, 5 מִשְׁתָּקִים (ed. Lag. מִשְׁחִיקִים; Ms. מִשְׁחִיקִים **Af.**). Targ. I Sam. VII, 8 (ed. Wil. מִשְׁחִיקִים **Af.**). Targ. Ez. XXIV, 17; a. fr.—B. Mets. 37^b וְכ' הָיָה הַדָּבָר שֶׁאֵין דְּשִׁיקָא the reason why I was silent at the claim of both &c. Keth. 14^b וְכ' הָיָה הַדָּבָר שֶׁאֵין דְּשִׁיקָא they called him a bastard, and he kept his peace; וְכ' הָיָה הַדָּבָר שֶׁאֵין דְּשִׁיקָא and the reason why he was silent &c. Shebu. 40^a, a. e. וְכ' ... מִשְׁחִיקָא, v. שָׁתָה. Ib. וְכ' ... מִשְׁחִיקָא some say, he was just taking a drink, and kept silence (and in the meanwhile the reporter left). Ned. 77^a אֵין הָאֵין הָאֵין he said to him, he (Rab, did not say so, but) was silent (seemed to assent); קָאמַרְתָּ אוֹ שְׁחִיקָא dost thou say, he kept silence, or dost thou say, he was taking a drink (and he may have decided differently after thou wast gone)?; [differ. vers., v. infra].—2) *to silence, quiet.* Targ. Y. Num. XIII, 30. Targ. Ps. CXXXI, 2 (Bxt. שָׁתָה **Pa.**).

Af. אֲשָׁתָה 1) *to be silent*, v. supra.—2) interch. with **Pa.** אֲשָׁתָה *to silence, quiet.* Targ. Job XI, 3 (Ms. **Pa.**). Targ. Ez. I, 24 מִשְׁתָּקִים (not 'מִשְׁחִיקִים'; some ed. **Af.**).—Keth. 104^b אֲשָׁתָהּ קָאמַרְתָּ אוֹ אֲשָׁתָהּ קָאמַרְתָּ (some ed. אִשְׁתָּה) (in asking me, 'did Rab say so?') didst thou mean to say, 'I will silence them' (show them my disapproval), or didst thou mean to say, 'I will give them to drink' (show my approval)?; Ned. l. c. (Vers. in Asheri and Tosaf.). Ber. 33^b לֹא מִשְׁחִיקָא לִיהוֹשֻׁעַ he is blameworthy, but we do not stop him (in his prayer); a. e.

Ithpa. אֲשָׁתָה *to become mute, still.* Targ. Ps. XXXI, 18 Ms. (ed. **Pe.**). Targ. Y. I Ex. XV, 16.—Y. Taan. IV, 68^d bot. וְאֵין בְּכִי וְאֵין בְּכִי וְאֵין בְּכִי and they (the old men among his hearers) wept, and they were quieted (by Rabbi), and they (the assembly) rose.

שָׁתָה m. pl. (preced.) *preservers of silence* (silentarii, v. Sm. Ant. s. v. *Præpositus*). Ber. 58^a חֲלִיטָאֵיהּ (כִּי קָא שְׁחִיקָא Vers. in 'En Ya'āqob (ed. שְׁחִיקָא) when the third division marched past, who were the silentarii (ordering silence), he (the blind R. Shesheth) said, now the king is coming.

שְׁחִיקָתָהּ, v. שְׁחִיקָתָהּ.

שָׁתָה **Ithpa.** אֲשָׁתָה (v. שְׁחִיקָה) *to be left over; to escape.* Targ. Job XXI, 16. Ib. 34. Ib. XIX, 20.—Lev. R. s. 13 אֲשָׁתָהּ אֵין אֵין אֵין are you not of those that survived?

שְׁחִיקָה, v. שְׁחִיקָה.

שָׁתָה I (cmp. שָׁתָה I) *to come down slowly, flow gently.* Ker. 22^a שְׁחִיקָה שְׁחִיקָה because it (the last blood, חֲמִצִּית) flows gently, opp. מְקַלָּה. Hull. 38^a בְּשְׁחִיקָה when the animal discharges excrements in a lax manner, opp. מְחִירָה. Ohol. III, 5 דְּשְׁחִיקָה blood that flows gently, opp. דְּמִנְטָה, that drips. Ib.; Tosef. ib. IV, 11, v. צֶלֶב. Bekh. 44^b בְּשְׁחִיקָה when he discharges urine laxly; a. e.—Num. R. s. 19, beg. וְלִשְׁוֹן שְׁחִיקָה why dost thou go about with thy tongue slavering?; Koh. R. to X, 11.

שָׁתָה II (v. שְׁחִיקָה II) *to lay the foundation of, start.* **Hif.** שְׁחִיקָה same. Midr. Till. to Ps. XI, 3 אֵין הַצְדִּיקִים אֵין הַצְדִּיקִים שְׁחִיקָהּ עוֹלָמָךְ וְכ' פָּנִי.

התאומני, v. תאומני.

תאום m. (b. h.; תאום) *twin*.—*Pl.* תאומים. Cant. R. to V, 2 (play on תמחר, ib.) 'וכ' חללי מה הח' חללי וכ' my twin sister, as in the case of twins, when one has a headache, the other feels it, so, as it were, does the Lord say, 'with him (Israel) am I in distress' (Ps. XCI, 15). Gen. R. s. 85; a. e.—Esp. *Gemini*, a constellation of the Zodiac. Pesik. R. s. 20 אדם מזל ח' (read: מזל אדם ח') man's planet is Gemini. Tanh. Haáz. 1 [read:] כלומר 'כח' בשגור נעשה כח' when man grows up, he becomes like the planet Gemini, that is to say, perfect &c.—Fem. תאומה. Cant. R. l. c., v. supra. Ib. תאומתי כביכול. v. תאומתי. Gen. R. s. 22 קין ותאומתו Cain and his twin sister. Ib. תאומתו an additional twin sister was born with Abel; a. e.—*Pl.* תאומות. Ib. תאומותיו Abel and his two sisters born with him.—Trnsf. תאומות (from their shape) *molar teeth*. Bekh. VI, 4 (39^a) Ar. (Mish. ed. תאומות; Bab. ed. תאומות).

תאומתו, Pesik. R. s. 40, read: תאומתו, v. תאומתו.

תאומתו, Midr. Sam. ch. IX רידה ח' תאומתו, v. תאומתו.

תאומתו, v. תאומתו.

תאומתו, v. תאומתו.

תאלי f. *tāla*, a species of palms (v. Löw, Pfl., p. 112); [Rashi: *young palm*].—*Pl.* תאלי, תאלי. B. Bath. 69^b one must write in the deed of sale, 'וכ' ודיקלון ור' וכ' take possession of the palms, the *tālin*, the shrubs (dwarf-palms), and the stone palms. Ib. 22^b sq. ליה הנרו ר' ר' ר' ר' ר' R. J. had *tālē* ..., and the ravens came to drink the blood, and then got up and sat on the *tālē* and ruined the dates. Sabb. 110^a חרירי חללא (Ms. M. חרירי חללא(?); Ms. O. חרירי חללא. B. Kam. 92^a (Ms. H. חרירי חללא; ed. Sonc. a. oth. חרירי, v. Rabb. D. S. a. l. note 30); a. e.

תאלי, part. of תאלי.

תאלי a mnemotechnical formula, for לא תאכלו (Lev. XI, 11), אין לו (ib. 43), ולא תשמו, אל חשקצו (ib. 43), and לו (ib. 43). Pes. 24^a bot. Ar. (missing in ed. a. Mss.).

תאם (b. h.; v. תאם) *to join, combine*.—Denom. תאום. *Hif.* תאום (denom. of תאום) *to be twin-like, joined, adjoining*. Y. Ber. III, 6^b top מתיאומות מתיאומות if there are two twin-roads (starting from, and leading to the same place), one long, but levitically clean, and the other short, but unclean; Y. Naz. VII, 56^a bot. Tosef. Sabb. III, 3 כיריים המתיאומות two adjoining stoves (perfectly alike); Sabb. 37^a; Y. ib. III, beg. 5^c; a. e.—Bekh. VI, 1 מתיאומות (sub. שירים) *molar teeth*, v. תאום. —Kel. II, 7 Ar., v. infra.—Part. pass. מתיאום; f. מתיאום; *a* placed between. Cant. R. to I, 13 בין ור' he (Abraham) was between the Divine Presence and the angel. Ib. to IV, 2; Yalk. ib. 988 שריו מ' וכ' they (the Israelites) were between &c. Cant. R. to IV, 4 בין החלוקין וכ' they were placed

between the vanguard and the rear-guard.—*b*) *divided into two compartments*. Sifré Deut. 357 as the branch is separated from the trunk, yet not detached (v. תפסגה), 'וכ' מן ההר ואינה מ' so is Moses' grave divided off from the mountain and yet not entirely divided off, the valley being between them (to connect them); Yalk. ib. 983.—Kel. II, 7 קלמרים המותאמות ed. Delr. (oth. ed. חמיתאמות, *Pu.*; Ar. חמיתאמות) an inkstand with two compartments, v. תלמירין.

תאנתא, v. תאנתא.

תאני f. (b. h.) 1) *fig-tree; fig*. Cant. R. to VI, 2 'וכ' יפה לה ויפה לה' when the fig-tree is plucked in due time, it is good for it and good for the fig; Gen. R. s. 62; Koh. R. to V, 11. Ib.; Y. Ber. II, 5^c top 'וכ' יודע the owner of the fig-tree knows when it is time to pluck it (God knows when it is time to call the righteous away). Gen. R. l. c. 'וכ' יודע ... ר' ר' ר' ר' were wont to rise early and sit down under a certain fig-tree to study; ib. 'וכ' תאניתי ... תאניתי the one benefit that you conferred upon me by sitting and studying under my fig-tree, you have now taken away; Yalk. ib. 110; a. fr.—*Pl.* תאנים, תאנים. Y. Ber. l. c. תאניתי, v. תאניתי. B. Mets. VII, 4. Ber. 41^b 'וכ' יודע if figs and grapes are placed before diners during the meal. Ib. VI, 8. Ib. 44^a קוצצי fig-cutters; a. fr.—2) 'וכ' יין pr. n. pl. 'En-T'enah, near Sepphoris. Koh. R. to III, 2.

תאני, v. תאני.

תאני = h. תאני. Targ. Prov. XXVII, 18. Targ. Hos. IX, 10. Ib. II, 14 תאני (fr. תאני); a. fr.—Y. Ber. II, 5^c top מר' ר' the owner of the fig-tree; a. fr.—*Pl.* תאני, תאני, תאני. Targ. Num. XIII, 23. Ib. XX, 5; a. fr.—Lev. R. s. 25 'וכ' יודע in due time they bore figs; ib. 'וכ' יודע and these figs are the fruit of them (the trees which I planted); Koh. R. to II, 20; a. fr.

תאני, v. תאני.

תאני *Pi.* תאני (denom. of תאני) *to shape; to give a fine appearance to, improve*. Num. R. s. 10¹⁰ 'וכ' יודע cutting his hair improves his appearance, and makes him handsome.—Part. pass. תאני. Pirké d'R. El. ch. XI 'וכ' היה מר' ברמות וכ' was formed in the image of God.

תאני to give, v. תאני II.

תאני *Hif.* תאני (Tafel of בוא; emp. מתיאומות) *to put into, fit, combine*. Gen. R. s. 31 (expl. חביקין) 'וכ' יודע because with it they fitted (the timber, they used this cubit measure for buildings); Yalk. ib. 53. [The fem. gender in מתיאומות may be accounted for by the frequent use of the mixed plural for mechanics, e.g. גרוסות.]

תבב *Pa.* תבב, תבב (reduplic. of תבב; emp. שובב) [to move to and fro,] to saw, cut. Targ. Ez. XXXV, 5 (h. text ותר). Targ. Jer. XVIII, 21. Targ. II Sam. XXIII, 8; 18 (h. text ער). Targ. Is. XIV, 23; a. fr.

תְּבוּאָה (b. h. תְּבוּאָה; Egyptian; v., however, תְּבוּאָה) 1) *ship, ark, chest*. Gen. R. s. 31 (play on קנים, Gen. VI, 14) as birds (v. תְּבוּאָה) make the leper clean, so does thy ark cleanse thee. Ib. שם תְּבוּאָה של נח (it is called *t'buah*) from the measures of Noah's ark. Y. Erub. V, 22^c bot. כתר... כתר how did the Israelites march in the desert? ... like a chest (forming a square), opp. כְּקוֹרֵה like a beam (in columns). Men. 94^b פרוצה תְּבוּאָה (the shape of the show-bread was) that of an open chest (without a lid and with a level bottom), opp. כְּמִין סְפִינָה like a rocking ship (with a curved bottom). Sifra M'tsor'a, Zab., Par. 1, ch. II תְּבוּאָה חֲבֵלִים the bathers' chest. Tosef. Kel. B. Mets. X, 1, sq.; a. fr.—*Pl.* תְּבוּאָה. Midr. Till. to Ps. I הריבה תְּבוּאָה he would have been obliged to build many arks. Y. Sot. VIII, beg. 22^b שְׂוִיָּין תְּבוּאָה they (the Egyptians) were arrayed in squares.—Esp. *the chest in the synagogue containing the scrolls of the Pentateuch*. Sot. 38^b, v. תְּבוּאָה. Taan. II, 1 וְכִי מוֹצִיאִין אֶת הָחֵץ (at prayer meetings) they bring the chest out to the open place of the town, and put ashes of wood on the chest &c. Meg. III, 1 בְּחֵץ... בְּחֵץ if the citizens of a township sell ... a synagogue, they may buy (for the money) a book chest; if they sell a chest, they may buy book wrappers; a. fr.—עָבַר לִפְנֵי הָחֵץ to go before the chest, to act as reader of prayers. Ber. 34^a וְכִי שִׁירָה לִפְנֵי הָחֵץ who recited the prayers in the presence of &c. Ib. V, 3 הַעֲוֵבֵר לִפְנֵי הָחֵץ if a reader makes a mistake (reads heretical formulas), another person must pass before the chest in his place. Ib. 4. Ib. 34^a לִסְרֵב צִדִּיק לִפְנֵי הָחֵץ he that is asked to read the prayers &c., v. תְּבוּאָה. Taan. II, 2 וְכִי מוֹרִידִין לִפְנֵי הָחֵץ we depute as reader (on fast days) an old man &c.; a. v. fr.—2) *word*. Men. 30^b וְכִי שִׁירָה אֶת הָחֵץ a word of two letters. Sabb. 104^a they did not know which (of the two forms of the letters (מִנְצֵפִ"ךְ) were to be employed in the middle of a word, and which at the end; a. fr.—*Pl.* תְּבוּאָה. Hull. 64^b דִּפְסָן (v. Rabb. D. S. a. l. note 40) where the scribe divides them into two words; ib. 65^a. Y. Meg. I, 71^c bot. חִיבִירוֹה; a. e.

תְּבוּאָה f. (b. h.; בָּזָא) [*that which is brought in*,] *grain, provision*. Ned. 55^a, v. תְּבוּאָה II. Ib. תְּבוּאָה לְחֵד וְתְבוּאָה וְכִי *t'buah* is one thing (refers only to the five kinds of grain), and *t'buath sadeh* is another thing (refers to all in-gatherings of the field). Peah VI, 9 וְכִי עֲקוּרָה a S'ah of plucked grain (forgotten in the field), and one of unplucked (standing) grain. Ib. 10 שְׂנֵחָה לְשֹׂחָה grain cut for fodder (v. שְׂנֵחָה II). B. Mets. 59^a וְכִי בֵּית אִישׁ אֵלֶּיךָ תִּשְׁמַח לְחֵד לֶחֶם תִּשְׁמַח לְחֵד לֶחֶם a man should always take care to have grain in his house, for no strife is more frequent in the house than that about grain. Men. 103^b וְכִי מִשְׁנֵהוּ he who buys grain from year to year; (Y. Sabb. VIII, 11^a bot. חֲמִישִׁים). Tem. 16^a וְכִי אִשָּׁה כִּיֹּן שֶׁאֵין לָהּ תְּבוּאָה when a woman has no provision in the house, she clamors at once; a. fr.

תְּבוּנָה f. (b. h.; בִּין) *understanding*. Ber. 17^a לִבְךָ תְּבוּנָה may thy heart reason with understanding. Ib. 19^b

there is no wisdom, or understanding, or counsel against the Lord' (Prov. XXI, 30), i. e. worldly considerations may have no weight when the law of God is to be observed; Erub. 63^a; a. e.

תְּבוּסָה f. (בִּיט, v. Ez. XVI, 22) 1) *weltering*; *the blood flowing out of a dying body*, which is partly live blood (levitically clean) and partly dead blood (levitically unclean), *mixed blood*. Ohol. II, 2 רְבִיעִית דָּם וְרִבְעִית דָּם דָּם דָּם דָּם one fourth (of a Log) of blood (of a dead body), and one fourth of mixed blood (make unclean). Ib. III, 5 what is *dam t'busah*? The blood of a dead body of which one eighth (of a Log) flowed out while it was yet alive, and one eighth after death; ib. what is *dam t'busah*? The blood of an impaled body which flowed uninterruptedly (v. שְׂחָה) &c. there is no legal difference between the blood of a dead man and that of a dying man, except &c.; Tosef. Ohol. IV, 12; a. e.—2) *pressing, the ground which is pressed by a body in the grave*, and which is considered the dead man's property. Naz. IX, 3 (64^b) מִשְׁלֵי וְאֵת תְּבוּסָתוֹ (Bab. ed. חֲפִצָּתוֹ; Y. ed. חֲפִצָּתוֹ) if one finds in his field a body in the usual position of a buried man, the first time, he may remove it with the ground which it occupies (for burial in another place); וְאֵת תְּבוּסָתוֹ (Bab. ed. חֲפִצָּתוֹ; Y. ed. חֲפִצָּתוֹ) if he finds two, he may still remove them and their ground; Ohol. XVI, 3 'חֲבִי' B. Bath. 101^b sq. Ms. H. a. Ar. (ed. חֲפִצָּתוֹ); Y. ib. V, beg. 15^a, expl. up to three fingers' lengths of the ground, as far as the serial secretion penetrates. Naz. 65^a 'חֲבִי' has no right of *t'busah* (*t'fusah*), i. e. the ground does not belong to the body. Ib. וְכִי שִׁירָה תְּבוּסָה how large is the quantity of the dead man's ground?; a. e.

תְּבוּסָה v. תְּבוּסָה.

תְּבוּסָה v. תְּבוּסָה.

תְּבוּסָה v. תְּבוּסָה.

תְּבוּסָה v. תְּבוּסָה.

תְּבוּסָה v. תְּבוּסָה.

תְּבוּסָה f. (תְּבוּסָה) *asking, summons*. Shebu. 41^b בְּשַׁעַת תְּבוּסָה at the time when the creditor asks for payment. Keth. 57^b מִשְׁעַת תְּבוּסָה from the time he summons her, or she summons him to make ready for the wedding. Tosef. ib. V, 1, v. תְּבוּסָה; Y. ib. V, 29^d בְּשַׁעַת (read: בֵּית, or בְּשַׁעַת).

תְּבוּסָה f. (Thebaic cubit) (supposed to be the royal cubit of the Egyptians). Gen. R. s. 31 (ref. to מִדָּה הָרִאשׁוֹנָה, II Chr. III, 3) לָמָּה הִיא קוּרָא תְּבוּסָה (Ar. תְּבוּסָה) why is this cubit called *t'buah*? Because they fitted with it (v. תְּבוּסָה); (oth. opin.) after Noah's ark (*tebah*); Yalk. ib. 53.

תְּבוּסָה v. תְּבוּסָה.

תְּבוּסָה I m. (preced.) 1) *break, fracture*. Targ. Y. Lev. XXI, 19 (O. תְּבוּסָה).—2) *breach, misfortune*.

Targ. Y. II Ex. XV, 16. Targ. Lam. II, 11. Ib. III, 47, sq.; a. e.—V. תְּבִירָא II.

תְּבִירָא II m. (preced.) *lame*. Targ. Jer. XLIV, 30 פִּרְעָה ר' (h. text וּפְרַעַר).

תְּבִירָוּתָא f. (preced.) *breaking*; תְּבִירָוּתָא רִוּחָא breaking of the spirit, *disappointment*; ר' לִיבָא breaking of the heart, *grief*. Targ. Koh. I, 14; IV, 6 (h. text רִעוּר). Targ. Lam. III, 65 (h. text מִגְנָה).

תְּבֵל, *Pi.* תְּבֵל 1) (denom. of תְּבֵל) *to mix; to spice, season*. Men. 23^b ר' תְּבֵלָה בִּקְצוֹ וְכ' if he seasoned it (the unleavened bread) with cumin &c. Ib. 21^a חֲתָבָנִי חֲתָבָנִי ר' (יִרְבִּינִי Ms. M. a. Ar. (ed. יִרְבִּינִי) you may think (that *t'bon-nenmu* means,) that he must mix it with salt as straw is mixed with clay; Yalk. Lev. 454 (not בְּחֲתָבָנִי וְכ' v. בִּין. Orl. II, 4 כל הַמְחַמֵּץ וְהַמְחַמֵּץ וְכ' whosoever leavens, or seasons, or mixes with Trumah &c. Ib. 15 לֹא... רַבְלִין רַבְלִין... וְנִצְטַרְפוּ וְהַבְּלִין if spices of Trumah and of mixed seeds get into a pot, neither being sufficient to season the dish, but seasoning it in combination. Y. Maas. Sh. II, 53^c top a dish of second tithes וְכ' שְׁתֵּיבָלָן which one seasoned with spices of a profane character; a. fr.—Part. pass. מְחַבֵּלָל &c. Y. Pes. X, 37^c מְבוּשֵׁל (ed. חֲבִיל, בְּדִי חֲבִיל, corr. acc.) boiled wine is in ritual law like spiced wine. Tosef. ib. I (II), 33 מְצָה חֲמָה' spiced Matsah; a. e.—Transf. *to improve, refine*. Gen. R. s. 23; Yalk. ib. 38 (רַבֵּל קִין (רַבֵּל קִין) he refined Cain's work (sin); Cain killed without any tool &c.—2) (v. תְּבֵל) *to make rich of growth*.—Part. pass. as ab. Sifré Deut. 37; Yalk. Prov. 943, v. תְּבֵל.

Nithpa. תְּנִתְּבָל, *Hithpa.* תְּחִתְּבָל 1) *to be mixed, seasoned*. Tosef. Pes. I. c. בִּין שְׁתֵּיבָלָה וְכ' (ed. Zuck. שְׁתֵּיבָלָה) whether it was seasoned in a stew-dish or in a pot.—2) (denom. of תְּבֵל 2) *to defile one's self*. Yalk. Gen. 47 (ref. to תְּבֵל 2) רִוּחָא וְכ' they turned and defiled themselves with all kind of provocation (sins), as we read, Tubal Cain &c.; שְׁתֵּיבָלָה וְכ' they turned to defile themselves with voluptuousness, as we read (Lev. XX, 12) *tebel 'asu*.

תְּבֵל, *Pa.* תְּבֵל same, *to spice, season*. Hull. 112^a מְחַבֵּלָל v. תְּבֵלָא I.

תְּבֵל f. (b. h.; רֵבֵל, v. Ges. Thes. s. v.) *world*. Sifré Deut. 37 (ref. to Prov. VIII, 26) שְׁדִיָּא... שְׁדִיָּא *tebel* means Palestine, and why is it called *tebel*? Because it is rich in every thing; Yalk. Prov. 943 (ref. to Prov. VIII, 31) שְׁדִיָּא מְחֻבְּלָתָא מְכָל *tebel* means his (God's) land, because it is richer than all other lands; ib. שְׁדִיָּא מְחֻבְּלָתָא בְּפִירְחֵיהָ *tebel*, because it (the earth) is flavored with its fruits. Gen. R. s. 13 שְׁמֻחְבָּלָה וְכ' the earth is called *tebel* corresponding to the period of Tammuz (midsummer), which lends savor to its fruits; Yalk. ib. 20.

תְּבֵל ch. same. Targ. Ps. XVIII, 16. Ib. XC, 2. Targ. Prov. VIII, 26; 31; a. fr.

תְּבֵל m. (בֵּל) 1) *mixture, spice, seasoning*. Y. Orl. I, 61^b top וְכ' spices have no seasoning effect in a mixture larger than two hundred times their quantity. Arakh. II, 6 בְּנִיעִימָה לִירְחָן בְּדִי לִירְחָן in order to put spice (sweetness) in the melody (to raise the effect of the melody through the accompaniment of young voices). Yalk. Prov. 943 (ref. to תְּבֵל, Prov. VIII, 31) Palestine is called *tebel* וְכ' for the spice which is in it, and what is this? The Law; Sifré Deut. 37 רַבְלִין, v. infra.—*Pl.* תְּבֵלִין (tradi. pronunc.) Orl. II, 10 spices of two or three different legal categories, of one kind or of three. Ib. 15, v. תְּבֵל. Kel. II, 7, a. e. ר' בִּירָא מְצוּרָה וְכ' תְּבֵלִי מְצוּרָה; Bab. ib. 116^a spices for the Passover ceremony (תְּבֵלִין); a. fr.—Also used as sing. Sabb. 119^a וְכ' אֶחָד יֵשׁ לָנוּ וְכ' we have a certain spice the name of which is Sabbath &c. B. Bath. 16^a ר' חֲזַרְחָה... חֲזַרְחָה the Lord created the evil inclination (in man), and he created the Law with which to season (temper) it; Kidd. 30^b. Sifré Deut. 37, v. supra; a. e.—Ned. 51^a (play on רַבֵּל, Lev. XVIII, 23) ר' הוּא ר' is it a spice? is there any spice (additional gratification) in it? &c.—[2] (b. h.) *confusion, unnatural act, defilement*, v. supra, a. תְּבֵל.—[Y. Shebu. III, 34^c top וְכ' read: מְחַבֵּלָל]

תְּבֵלָא I ch. same, *spice*.—*Pl.* תְּבֵלִיָּא, תְּבֵלִיָּא Hull. 112^a וְכ' Ar. (ed. תְּבֵלִיָּא) and if he seasoned it with spices, the whole of it is forbidden. Y. Dem. I, 21^d top, v. מְחַבֵּלָל I.

תְּבֵלָא II, תְּבֵלָא m. = b. h. תְּבֵל, *unnatural act, defilement, abomination*. Targ. O. Lev. XVIII, 23 תְּבֵלָא ed. Berl. (oth. ed., a. Y. תְּבֵל); ib. XX, 12. Targ. Is. X, 25 תְּבֵלָא.

תְּבֵלָל m. (b. h. תְּבֵלָל; תְּבֵלָל) *mixture, blending* of the colors of the eye. Sifra Emor, ch. II, Par. 3 נִכְנַס לְבֵן כְּנָס לְבֵן כְּנָס לְבֵן כְּנָס לְבֵן *t'ballul* means the white of the eye invading the black, or the reverse; (oth. opin.) לְבֵן כְּנָס לְבֵן כְּנָס לְבֵן כְּנָס לְבֵן *t'ballul* means the white of the eye invading the black, or the reverse; (oth. opin.) לְבֵן כְּנָס לְבֵן כְּנָס לְבֵן כְּנָס לְבֵן *t'ballul*? Anything that disturbs the arrangement of the eye, v. תְּבֵלָל. *Pl.* תְּבֵלָלִין, תְּבֵלָלִין cataracts and blendings make it unfit for the Passover sacrifice; Tosef. ib. VIII, 11 וְכ' נִכְנַס לְבֵן כְּנָס לְבֵן כְּנָס לְבֵן כְּנָס לְבֵן for the Passover in Egypt they did not consider cataracts and blendings to be disqualifications, but for the regular Passover they did &c.

תְּבֵל מִירֵי, Sifré Deut. 234 ed. Fr., oth. ed. חֲבִילָלִי, Yalk. ib. 933 חֲבִילָלִי; Treat. Tsitsith (ed. Kirchh., p. 22) חֲבִילָלִי, a corruption; read: מִירֵי מִירֵי m. pl. (fibulatorium, sub. sagum, or pallium) *cloaks or shawls fastened on the shoulder*.

תְּבֵלָלָא, תְּבֵלָלָא m. = h. שְׁבֵלָלָא. Targ. Ps. LVIII, 9.

תְּבֵן, *Pi.* תְּבֵן (denom. of תְּבֵן) 1) *to mix with straw, knead*. Men. 21^a וְכ' Ar. ed. Koh. תְּבֵן; Yalk. Lev.

454 יתבנהו, v. תבן. — 2) *to dung with straw*. Cant. R. to I, 1 [read:] תבן ולא תבן II.

תבן, Pa. תבן same.

Itkpa. תבן *to be dunged with straw*. B. Mets. 103^b בעינא דתבן לי ארעאי I want my field manured with stubble (therefore I object to plucking the grain instead of cutting it).

תבן m. (preced.) *mixed with straw*. Targ. Ez. XIII, 10, sq.

תבן m. (preced. wds.) *carrier of straw for dung*.—Pl. תבנים Cant. R. to I, 1, v. תבן.

תבן m. (b. h.; cmp. תבן III, תבן II) *straw*. Gen. R. s. 83, end ורר ורר straw, stubble, and chaff disputed &c.; Cant. R. to VII, 3. Midr. Till. to Ps. II לי אינא אומר לי ורר he does not ask him, how many basketfuls of straw, or how many bundles of straw dost thou bring into the storehouse? &c. B. Mets. VI, 5. B. Kam. III, 3 תבן ורר if one puts his straw and his stubble out on the public road to form dung; Tosef. ib. II, 7; a. fr.

תבן ch. same. Targ. Ex. V, 7. Targ. Job XXI, 18; a. fr.—Ned. 50^a ר' ר' (דוד ג' ר' (R. Akiba and his wife) slept on straw. Ib. ר' לי פורחא ר' ור' give me some straw, for my wife has given birth &c. Hull. 52^a, v. תבן; a. fr.

תבנית f. (b. h.; תבן) *build, shape, model*. Tosef. Sabb. XI, (XII), 8 חכר כר' המקריע... כר' חכר כר' he who traces something like the shape of writing on a hide; Y. ib. XII, 13^d, v. רשם. Keth. 8^a אשר יצר... בצלמו בצלם רמיהו תבניתו who created man in his image, in the image of the likeness of his form; a. e.

תבן (v. תבן I) *to search*. Lev. R. s. 6, end שאיברו... who lost his son, and went in search of him among graves; (Yalk. Is. 281 לבקשו). Ib. רבן של דרין it is the way of the dead to search among the living &c.—2) *to ask, claim, summon*. Keth. V, 2 משתבעתה דבעל ור' to a maiden we allow twelve months from the time that her intended husband claims her, to prepare her outfit. Nidd. 66^a לינשא תבעתה לינשא 66^a when they ask her to make ready for the wedding, and she is satisfied (to do so at once); Yeb. 37^b. Keth. 64^a תבעתה if she demands her marital rights. Erub. 100^b תבעתה the woman asks for gratification in her heart, and the man with his mouth. Shebu. 40^b תבעתה the legal presumption is that nobody will sue a neighbor, unless he has some claim against him. Pesik. Bahod., p. 104^a, sq. אני רובע בה I shall propose marriage to her, v. תבן. Sifré Deut. 16 (ref. to Deut. I, 16) צדיק בצדקו רובע ומביא ראיות the righteous in his righteousness claims and offers evidence, i. e. the judge must not be guided by his moral conviction or by the reputation of the claimant, but by evidence only. Midr. Till. to Ps. VII כל תרועב את עצמו ור' (prob. to be read: (תרועב את עלבונו) he who asks (God) to resent

the insult offered to him will not be punished for it; a. fr.—[Tanh. ed. Bub. Balak 18 תובען; Yalk. Num. 766 תובען II.]—Part. pass. תבועתה; f. תבועתה. Keth. 57^b בגרה דרי if she is of age, she is considered as having been asked to prepare for the wedding; כר' רבחולא as the maiden that has been asked (to whom twelve months are allowed); כר' דאלמנה as the widow that has been asked (to whom one month only is allowed).

Nif. תבועתה *to be asked, appealed to; to consent, submit*. Y. Shek. I, 45^d bot. תבועתה ונחנך נחנך they are appealed to for the golden calf, and they contribute; for the sanctuary, and they contribute. Sot. 11^b; Yalk. Ex. 164 תבועתה... ולא תבועתה he proposed to them a sinful act, and they refused. Ib. 286 בחורה ור' תבועתה the nations of the world were asked to receive the Law, in order not to give them an excuse for saying, ור' תבועתה we had we been asked, we might have accepted it &c.; a. e.

תבע ch. same, *to ask, demand; to inquire, search* (corresp. to h. דרש a. fr.). Targ. Jud. VI, 29. Targ. Ps. XXVII, 8. Targ. Job XXXIX, 8 Ms. (ed. בעי). Targ. Deut. XXII, 2. Targ. Gen. IX, 5 (Y. also תבועתה); a. fr.—Keth. 42^b bot. תבועתה כי קא ר' קנסא קא ר' when he claimed, he claimed the fine. Ib. 43^a ור' ור'... לא קא שביק v. תבן ch. Y. Sabb. X, 12^c bot. בארחה ר' ר' Rabbi sent and proposed to his (R. Eleazar's) widow. Hag. 15^a... אשכח תבועתה he met a harlot and asked her; a. fr.

Itkpe. תבועתה *to be searched, investigated*. Targ. Esth. II, 23 (ed. Vien. תבועתה).

תבוקין, v. תבוקין.

תבר, v. תבר.

תבר I, תבר = h. שבר, *to break*. Targ. Gen. XIX, 9. Targ. Jer. XIX, 10; a. fr.—Part. pass. תבר; f. תברתה; pl. תברתה. Targ. Ps. XXXI, 13. Targ. Jer. II, 13; a. fr.; v. תברתה II.—B. Kam. 10^b בדור דסמך בדור ר' (not דסמך) while he leaned on them, he broke (the bench).

Pa. תבר same. Targ. Ex. IX, 25 (ed. Vien. תבר; Y. תבר). Targ. Ps. XXIX, 5 Ms. (ed. תבר A/f). Targ. Ex. XXIII, 24. Targ. Jer. I, 17; a. fr.—Yoma 78^b תברתה breaking of vessels (as a child's pleasure). Ib. וקתברתה להו (v. Rabb. D. S. a. l. note 100) bought defective vessels for his children, and they broke them, v. תבר; a. e.—[Y. Sabb. VII, 10^a bot. מתברא בצרריא, read: מתברא בצרריא, v. תברתה II.]

Itkpa. תבר, תבר, תבר *to be broken*. Targ. Jon. I, 4. Targ. Ex. XXII, 9 (Y. ed. Vien. תבר). Ib. 12 (h. text תבר). Targ. Jer. XXIII, 9. Targ. Prov. XIV, 28 (h. text תבר); a. fr.—Ber. 22^a, v. תברתה. B. Kam. I. c. רבלאו if without him (sitting on it), it would not have been broken. Ib. בלאו איהו היה מתברר ור' without him, it would have broken down after two hours; a. e.

תבר II, תבר, תבר m. (preced.) 1) *break, fracture; breach, misfortune*. Targ. Lev. XXIV, 20. Targ. O. ib. XXI, 19, v. תבר. Targ. Job VI, 21; a. fr.—Taan. 31^a וקרי ליה יום ת' and it is called the day of breaking the axe; Lam. R. introd. (R. Z'era).—2) *contradiction*.

Gen. R. s. 30 אף היא לא ר' this, too, is no contradiction of the rule; Esth. R. to II, 5 תבירה Sabb. 92^b; B. Kam. 47^b, a. fr. אף היא לא ר' there is a contradiction (between the two clauses of the Mishnah); he that taught the one &c., v. שניה I; [R. Hānanel: *excommunication* (v. infra), meant as an imprecation].—3) *refutation, answer*. Kidd. 74^b (in Hebr. dict.) מצידה תבירה (Var. in Ar. s. v. מצידה: צד) if this be so, its refutation is taken from what is next to it.—4) = h. שובר, *receipt*. B. Bath. 173^a רכורב... let us see in whose name the receipt is written.—5) *pl. תבירה* = h. שברים (v. שבר) *the broken sounds of the Shofar* on proclaiming the excommunication of a person. M. Kat. 17^b ר' רב... Rashi (ed. incorr.) why is the blowing of the Shofar at excommunications called *tabré* (breaks)? ... They break down high houses.

תבירה m. (preced. wds.) *breaking*; גרמי ר' bone-breaker, *butcher's block*. Bets. 11^a.

תבירה, v. תבירה.

תבירה, Y. Shek. III, 47^c top, read: שבריה, v. תבירה.

תבירה f. (v. תבירה) 1) *contradiction, refutation, answer*. Ab. Zar. 2^b וכל ר' תבירה וכל and the answer given them on this plea is: why would you not accept (the Law when it was offered you)?—2) = *receipt*. Keth. 56^a ר' ר' דילמא מירכס ר' וכל the receipt on account may get lost, and he (the creditor) may produce the note and collect the whole amount.

תבירה, a mnemonical sign for תבירה (*constant, daily*), חובה (*obligatory*), שבת (suspending the *Sabbath*), and טומאה (*disregard of levitical uncleanness*). Men. 51^a (Ms. M. written out in full, v. Rabb. D. S. a. l. note; Ar. רב"ש, v. Rashi); Yalk. Lev. 486 רבש"ט (corr. acc.).

תבירה m. (בשיל) *broth, dish*. Gen. R. s. 63 הוא אדום he (Esau) is red, and his dish is red. Sabb. 119^a קנה ר' של שבת the Sabbath dish.—v. הקירה ר'; קנה. a. fr.—Pl. תבירות, Pes. X, 3. Taan. IV, 7; a. fr.—עירוב, v. עירוב ר'.

תבירה ch. same. Targ. Gen. XXV, 34. Targ. Job VI, 6. Targ. Jud. VI, 19, sq. (h. text מירק); a. e.—Sabb. 129^a ר' דשחלי ר' a broth of milt; Hull. 111^a. Keth. 61^a ר' דאררי a dish of mushrooms. R. Hash. 21^a, v. בשים; a. e.—Ber. 62^a; Hag. 5^b, v. שוקן II.—Pl. תבירות, תבירות, תבירות. Targ. Gen. XXVII, 7; 14; 17. Targ. Y. ib. XXV, 29; a. e.

תבירה m. (v. איג s. v. איג, a. איג, a. איג) 1) *crown*. Targ. Cant. III, 11 (some ed. תבירה, תבירה). Targ. II Esth. II, 17 (ed. Vien. תבירה); a. e.—Snh. 105^a, v. רוצה. Ab. I, 13, v. שמש. Gitt. 57^a ר' ר' קיסר לר' קיסר the Caesar took off his crown and put it on the ground. Meg. 6^b ר' ר' מלך קיסר ר' וכל Ms. M. three hundred crowned kings &c., a. e.—2) *crownlet on letters*. Men. 29^b מ"ט why has the letter ה a crownlet?; Yalk. Gen. 19. Sabb. 104^a ר' ר' קניה דק"ה וכל why is the

crownlet of the *Kof* turned towards the *Resh*?—Pl. תבירה, תבירה. Targ. Esth. I, 3.—Treat. Sofrim IX, 1 ר' ר' the Beth of *reshith* (Gen. I, 1) requires four crownlets.

תבירה f. (געל = גאל) *pollution, filth*. Targ. Is. IV, 4 תבירה constr.

תבירה, תבירה m. (v. תבירה) *traveller, merchant*.—Pl. constr. תבירות, תבירות. Targ. II Esth. X, 1 ימא ר' sea-merchants (h. text ימא ר').

תבירה, תבירה m. (נדר, v. נדר III) *staff, crutch*. Targ. Esth. IV, 11; V, 2, a. e. (h. text שרביט). Targ. Ps. XXIII, 4 תבירה ed. Lag. (ed. Wil. תבירה, not ר' some ed. תבירה; h. text ר' אורי אורי Ms. R. 3 (v. Rabb. D. S. a. l. note 7; ed. אוריגרא, v. מוש h.; Taan. 6^b 'אוריגרא Ms. M. 2 (v. Rabb. D. S. a. l. note 400; ed. אוריגרא).—[Bekh. 9^a שדיגורו ב' v. שדיגורו, v. תבירה.]

תבירה, Targ. Prov. XXVII, 26 ed. Wil., v. תבירה.

תבירה, תבירה pr. n. m. *Ben Tagla*. Koh. R. to XII, 12 the Book of B. T. (an apocryphal book); v. תבירה I.

תבירה f. (גלח) *shearing, hair-cutting*. Meg. I, 7 (8^b) there is no difference between a leper declared clean after being locked up for trial, and one declared unclean (and cured), except the cutting of the hair and the bird sacrifices (Lev. XIV, 2-8). Y. ib. 71^b bot. ר' ר' אר שרוא טעון ר' וכל he that requires hair-cutting must also bring a sacrifice &c. Ab. Zar. I, 3 ר' וכל ר' v. בלגריה. Lam. R. to II, 13 (play on ציון, ib.) בני ר' ר' המצויינין במילה וכל sons that are distinguished by laws concerning circumcision, hair-cutting (Lev. XIX, 27) and show-fringes; a. e.

תבירה, Ex. R. s. 37 שדיגורו ועשאו וכל read: שדיגורו, Ex. R. s. 37 as in the case of the friend of a king whom the latter *invested with the belt* (knighted, v. Sm. Ant. Engl. ed.³ s. v. Cingulum) and made Protector.

תבירה (sec. r. of גור) *to travel about; to trade* (= h. סוחר). Targ. Y. Gen. XLII, 34. Targ. Y. Deut. XXI, 14 (v. infra).

תבירה, **תבירה**, **תבירה** same. Targ. II Esth. VIII, 13. Targ. O. Deut. I. c. תבירה ed. Berl. (ed. Vien. תבירה; Y. תבירה Pe.; h. text רוצה). Targ. O. ib. XXIV, 7.—Transf. *to make profit, to be benefited* (cmp. II, III). Ab. Zar. 2^b ר' ר' איהגורי איהגורי should they have profited (by their disobedience)? if so, the sinner would be rewarded; B. Kam. 38^a (not איהגורי); Yalk. Hab. 563. Yeh. 92^b איהגורי should he profit (by his disregard of the law)? if so &c. Y. Ter. IV, 42^a bot. ר' ר' he gains four quarters (of a Kab); a. e.

תבירה m. (preced.) *travelling merchant, vendor*. B. Mets. IV, 4 ר' איהגורי ר' the law of overreaching (איהגורי) does not apply to a merchant, opp. ר' ר' a private person; expl. ib. 51^a ספסר ב' v. ספסר; ib. איהגורי איהגורי 'onaah does not apply to a merchant' means, that the

regulations concerning *onach* do not apply to him, and he may withdraw from the purchase even if the difference is less than the law prescribes. Ib. 52^a; Tosef. ib. III, 19, v. תגור. B. Mets. IV, 12; a. fr.—*Pl.* תגור, תגור. B. Bath. 75^a (ref. to Job XL, 30) 'ואין כעננים אלא ה' by *k'na'anim* merchants are meant. B. Mets. IV, 3 תגור the vendors of Lydda. Pes. 50^b, a. e. תגור, תגור. I. Ib. תגור, תגור. they (the writers of sacred books &c.), and the traders to whom they sell, and the traders to whom the traders sell; Tosef. Bicc. II, 15. Pes. 116^a, v. תגור II. Erub. 55^a (ed. Sonc. תגור, תגור); Yalk. Deut. 940; a. fr.

תגור, תגור ch. same. Targ. Koh. V, 9. Targ. Gen. XXXVIII, 2 (h. text כענני). Targ. Prov. XXXI, 14 (not תגור); a. e.—Pes. 50^a (ref. to Zech. XIV, 21) תגור and whence do we know that *k'na'ani* means tradesman? (Answ. ref. to Gen. XXXVIII, 2, v. supra). B. Bath. 90^a, a. e., v. תגור; a. fr.—*Pl.* תגור, תגור, תגור. Targ. Ez. XVII, 4. Targ. Ps. LXVIII, 28. Targ. I Kings X, 15. Targ. O. Gen. XXXVII, 28. Targ. Y. ib. XXV, 3 (h. text תגור, v. תגור); a. e.—Gen. R. s. 61 (ref. to Gen. I. c.) תגור although they translate (these proper nouns) and say, traders &c., they still mean chieftains; a. e.

תגור, תגור m. (v. תגור *Hithpa.*) *heat, jealousy, partiality*; 'קרא [to cry out, 'it is partiality'] to reproach, complain of injustice. Y. Ber. V, 9^c top; Y. Meg. IV, 75^c top תגור it is as if he reflected on God's dealings, (saying) over the bird's nest thy mercies extend, but over this man (myself) they do not extend; (Ber. 33^b תגור he throws jealousy among God's creatures). Gen. R. s. 40 תגור ולא תגור he did not reproach (God), nor did he lose his temper; ib. s. 92. Ib. s. 17 תגור God foresaw that he (Adam) would reproach (God) on her account (Gen. III, 12), therefore he did not create her until he (Adam) asked for her; a. e.

תגור, תגור I m. (preced.) *strife, contest, complaint*. Targ. Prov. XV, 18. Ib. XXVI, 20. Targ. Y. Deut. XXV, 1. Targ. Prov. VI, 14, v. תגור; a. fr.—Sabb. 130^a, v. תגור. Snh. 7^a תגור דאית לזו ת' Taan. 22^a תגור דאית לזו ת' when we see two men quarrel. Yeb. 100^a תגור I used to decide the man's case first; 'דאית לזו ת' now I decide the woman's case first. B. Mets. 59^a, v. תגור; Yalk. Ps. 888 (not תגור); a. e.

תגור, תגור II m. *crutch, staff*, v. תגור.

תגור, תגור m. (cmp. תגור) *ditch, channel*. Bekh. 9^a תגור, תגור (some ed. תגור); Rashi תגור, cmp. תגור; Var. in Rashi תגור, read: תגור they poured them into a ditch (Rashi: *vessel, cask*; v., however, Tosaf. a. l.).

תגור v. תגור ch.

תגור m. (preced.) *business, trade*. Targ. Zech. XIV, 21.

תגורא v. תגורא.

תגורא, תגורא f. (preced. art.) *business, merchan-*

disc. Targ. Prov. III, 14 (h. text תגור). Ib. XXXI, 18. Ib. XVII, 16 (ed. Wil. תגור; h. text תגור). Ib. XXVII, 26 (ed. Wil. תגור, corr. acc.).

תגור v. תגור h.

תגורא, תגורא m. (v. תגורא I) *quarrelsome man*. Targ. Prov. XXII, 10 (h. text תגור, sub. איש). Ib. XXVI, 21.—*Fem.* תגורא, תגורא. Ib. XXI, 9 (ed. Wil. תגור).

תגורא, תגורא f. = תגורא I. Targ. Ps. XXXI, 21 תגורא Ms. (ed. תגור ...). Ib. XXXV, 1 תגורא Ms. (ed. תגורא; ed. Wil. תגור).

תגורא m. = h. תגור, *breast*.—*Pl.* תגור, תגור, תגור. Targ. Y. I, II Gen. XLIX, 25 (ed. Vien. תגור). Targ. Ps. CIII, 2 ed. Lag. (missing in ed. Wil.). Targ. II Chr. V, 9. Targ. Job III, 11 (12; ed. Wil. תגורא; some ed. תגורא, corr. acc.). Targ. Cant. VIII, 1 (ed. Lag. a. oth. תגור); a. e.

תגורא pr. n. m. *Taddai* (Thaddaeus). Y. Kil. I, 27^b תגורא אליעזר Y. Sabb. III, 5^d bot. Mekh. B'shall, Shir., s. 1 תגורא; Tanh. B'shall. 11 תגורא בן תגורא, read: תגורא; Yalk. Ex. 242 תגורא בן תגורא (corr. acc.); Sabb. 123^a.—Ib. 38^b תגורא.

תגורא m. (דד, cmp. דד) [*flow*], *kindness, liberality*. Targ. Prov. V, 19 (ed. Lag. תגורא).

תגורא Targ. Prov. XX, 25 some ed.; ed. Lag. a. oth. תגורא, read: תגורא, v. תגורא.

תגורא מנעשה ה' שלחן Midr. Till. to Ps. IX, 20 תגורא (Var. in ed. Bub. note: תגורא, תגורא, תגורא); Yalk. ib. 645 תגורא תגורא (some ed. תגורא) read: תגורא תגורא (θεωρητός) be thou made the oracle consulted by them (v. Sm. Ant. s. v. Theoroi).

תגורא v. תגורא.

תגורא, תגורא v. תגורא.

תגורא m. תגורא f. (הגור) = תגורא, *stationary, constant, regular*. Pes. 114^a תגורא ושאיתו ת' ... to say the blessing over wine is a constant duty, but the blessing over the day (festival) is not a constant (only a periodical) duty: where there is a constant duty and one not constant, the constant duty has the precedence; Tosef. ib. X, 3; Tosef. Ber. VI (V), 1; Y. ib. VIII, beg. 11^d. Zeb. X, 1 תגורא כל חור מתבירן ו' that which is more constant than another thing has the precedence over the other thing: the daily offering precedes the Musaf, the Sabbath Musaf precedes that of the New Moon &c.; a. fr.—*Pl.* תגורא Y. Taan. II, 65^d bot. תגורא because they are constantly on duty.—תגורא (adv.) *steadily*. Tosef. Qhol. XVI, 8; Tosef. Par. IV (III), 7, v. תגורא II.

תגורא c. ch. same; (also as noun) *permanency*. Targ. Num. XXVIII, 3; 6; 10. Ib. IV, 7; a. fr.—(Adv.) *steadily, constantly*. Targ. Ex. XXVII, 20. Targ. Lev. XXIV, 3; a. e.—Targ. Hab. I, 17 תגורא.

תָּלִיר, v. תְּלִירָה.

* **בֶּן תַּדְדַּל**, *Ben Taddal*, a fictitious name (for some foolish babbler). Hull. 134^a (in reply to בלשון ירדני אני שוונה אל תשנה אורחה אלא בלשון בן ר' (אורח) בן הרן v. Rabb. D. S. a. l. note 90) teach it in nobody's but Ben Taddal's name; [Ar. עַרְל שְׂפִיזִים = בֶּן עַרְל, *stammerer*; Var. עַרְל, v. Koh. Ar. Compl. s. עַרְל עַרְל].

תַּדְמוֹר (**תַּדְמוֹד**) pr. n. pl. (b. h. תַּדְמוֹר) *Tadmor* (*Tarmod*) = *Palmyra*, in an oasis of the Syrian desert. Targ. I Kings IX, 18; II Chr. VIII, 4 (ed. Lag. תַּדְמוֹר).—Y. Yeb. I, 3^a bot.; Y. Kidd. IV, 65^d top גִּירֵי ד' proselytes from T.; Nidd. 56^b מִקְבָּלֵי גִירֵם מִחוּרָא we may admit proselytes from Tarmod; Yeb. 16^b. Ib. 17^a רַחֲמֵי תַּדְמוֹר Tarmod and Tammod are the same. Ib. מִשְׁאוֹל לְחַיִּי from hell to T., v. גִּבְרָה I. Gen. R. s. 56 (ref. to Gen. XXII, 17) שֶׁל ר' אֲשֶׁר־יָצָא ... שֶׁל ר' אֲשֶׁר־יָצָא 'the gate of its enemies', that is T.; happy he who sees the downfall of T., which was a partner & c. v. שֶׁהָיָה; Y. Taan. IV, 69^b דְּרֵי תַּדְמוֹר; Lam. R. to II, 2; Yalk. Gen. 102; a. e.—Denom. h. תַּדְמוֹרִי, תַּדְמוֹרִי; pl. תַּדְמוֹרִיִּים. תַּדְמוֹרִיָּין תַּדְמוֹרִיָּין. Y. Yeb. I. c.; Bab. ib. 16^a. Sabb. 31^a; Ab. d'R. N. ch. XV; a. e.—*Fem.* תַּדְמוֹרִית. Tosef. Naz. IV, 10 ed. Zuck. (Var. דוֹרְמִית, corr. acc.).—Ch. תַּדְמוֹרָא, תַּדְמוֹרָא. pl. תַּדְמוֹרָאִי. Sabb. 21^b Palmyreans, dealers in kindling material.

תָּחִי, תָּחִי, v. תָּחִי, תָּחִי.

פָּתַח, v. פָּתַח.

תָּהִי, תְּהִי, v. תָּהִי, תְּהִי.

הַזֶּה, v. הַזֶּה.

תָּהִי, v. תָּהִי.

תְּהוֹם m. (b.h.; תהום, Friedr. Del. Proleg., p. 113) *deep, depth, interior of the earth*. Gen. R. s. 2 (ref. to Gen. I, 2) **הָרָחֵק** ... **מִמֶּנּוּ** 'the deep', that is the wicked (Roman) empire which is unfathomable as the deep; **הָרָחֵק** **הַזֶּה** as the deep cannot be searched out, so the wicked &c. Y. Hag. II, 77^a **וְהָיָה לְפָנֵינוּ מִן הָרָחֵק** ... **וְהָיָה לְפָנֵינוּ** what is above the heavens, and what is beneath the deep. Snh. 97^b, v. יָקָב; a. fr.—**קִבְרֵי הָרָחֵק** a grave in the depth, i. e. a covered up uncleanness discovered. Y. Naz. IX, 57^d **תּוֹמָא קִבְרֵי הָרָחֵק** what is a grave of the depth (in a legal sense)? A corpse buried in stubble, straw, earth, or pebbles, but if buried in water &c., it does not make a grave of the depth (does not make unclean that which was above it before discovery). Ib. **אֵין זֵכֶר** ... **זֵכֶר קִבְרֵי הָרָחֵק** a grave of the depth is one that nobody remembers to have existed; a. fr.—*Pl.* תְּהוֹמוֹת, Mekh. B'shall, Shir., s. 5, v. עֲשׂוֹתָהּ; a. e.

תְּחֻמָּה, תְּחֻמִּים ch. same. Targ. Gen. I, 2. Ib. VII, 11. Targ. Ps. XLII, 8; a. fr.—Taan. 25^b I saw Ridia (v. רִידָא) standing between the

lower depth (of the earth), and the upper depth (of the heavens); **לְרַב עֲיִלָּהָ** to the upper *t'hom* be said, distil thy waters; to the lower depth be said, let thy waters spring forth. Succ. 53^a, v. **קָמַץ**, a. fr.—*פְּלִי*, **תְּרוּמָתְךָ**, **תְּרוּמָתְךָ**, **תְּרוּמָתְךָ**. Targ. Deut. VIII, 7. Targ. Ex. XV, 5; 8; a. fr.

תְּבַחְתִּיהָ f. *bethinking one's self, regret.* Ex. R. s. 43, end (ref. to וַיִּתְּנָם, Ex. XXXII, 12) חָתָא ה' מַצִּירָה let reconsideration take place before thee. Sifré Deut. 326 יִשְׂרָאֵל ר' לִפְנֵי וְכ' כְּשֶׁחֲבָקִים when God punishes Israel, he, as it were, regrets it, as we read (Deut. XXXII, 38) &c.; וַיִּזְנֶה נִחַם אֱלֹהִים ה' and the root נחם means 'to bethink one's self.' Y. Ned. IX, beg. 41^b וְהוּא לֹא כְּעוֹלָר הוּא is not regret (of a vow) like a novel (unforeseen) circumstance (v. עוֹלָר, s. v. רִלָּר)?; a. e.

תָּחַת, תָּחַת, תָּחַת (שָׁהָא) [to stand still,] 1) to gaze, be astonished; to be compounded, be waste. Gen. R. s. 2, beg., v. בְּתָא. Ib., end וְהוּא יִישֵׁב וְהוּא once R. S. b. Z. sat gazing (deep in thought, absent-minded). Taan. 6^b (play on) תָּחַת מִקּוֹם מִנֵּי the place where the rain fell became waste (through destructive showers); a. e.—2) to pause, bethink one's self, regret. Y. Taan. III, 66^c bot. וְה' שִׁבְרָאן שְׁלֹשָׁה three things God created, and regretted that he had created them. Ib. I, 65^b bot. (ref. to Num. XXIII, 19) אֲנִי בֶן אָדָם אֲנִי I am a man, I am a God, 'he lies; (if he says,) I am the son of man, he shall regret it; (and if he says,) I will rise to heaven, he says, but he shall not fulfill it. Y. Ned. I, 36^d bot. [read:] מִכֵּיָן when one vows in rashness, he will finally regret it, and when he does regret, his sacrifices are like slaughtering profane beasts in the Temple court. Kidd. 40^b הִרְאִינוּהוּ עַל הַרְאָיוֹתָיו when he is sorry for his good deeds in the past; Y. Peah I, 16^b top. Num. R. s. 10, beg. הִרְאִינוּהוּ עַל הַרְאָיוֹתָיו (not וְרָשָׁע; ed. Wil. בְּחֻקָּהּ) when he (the wicked) regrets his doings in the past. Ex. R. s. 20² הַחֹזֵל הַמוֹכֵר הוּדָא the seller was sorry; a. fr.

תָּהוּ (**תָּהוּ**) **תָּהוּ**, **תָּהוּ**, **תָּהוּ** ch. same, 1) *to gaze, be astonished, be waste*.—Part. **תָּהוּ**; f. **תָּהוּ**, **תָּהוּ**. Targ. Y. Gen. I, 2. Targ. Y. II Ex. XII, 42; a. e.—Erb. 66^a **תָּהוּ** בֵּית ר' אֱלֵעָזָר R. El. marvelled at it. Ib. **תָּהוּ** בֵּית ר' אֱלֵעָזָר the Nehardeans were astonished at it. Pes. 50^b **תָּהוּ** בֵּית ר' אֱלֵעָזָר the people gaze at him with ill-will (Ms. M. **תָּהוּ** בֵּית ר' אֱלֵעָזָר). Nidd. 66^a **תָּהוּ** עַל ר' אֱלֵעָזָר ... **תָּהוּ** עַל ר' אֱלֵעָזָר v. **תָּהוּ** III; a. e.—2) *to pause, regret, repent*. Targ. Y. Lev. V, 5; 24. Targ. Cant. V, 5. Targ. Y. Ex. XIII, 17. Targ. Prov. XX, 25 (ed. **תָּהוּ**, **תָּהוּ**, corr. acc.).—Y. Hall. II, beg. 58^b **תָּהוּ** מִן דִּנְפָקוֹת **תָּהוּ** וְלֹא אִמְרִית וְלֹא אִמְרִית when I was gone, I was sorry that I had not said to him &c. Y. Sabb. I, 3^b bot. **תָּהוּ** בֵּית ר' אֱלֵעָזָר he began to bethink himself (of what he had done). Ned. 21^b **תָּהוּ** דָּוִד דָּוִד dost thou now regret (that thou hast vowed)? Y. ib. IX, 41^b bot. **תָּהוּ** ר' אֱלֵעָזָר R. J. offered an opening (for the purpose of absolving from a vow), and he (the vower) expressed his regret; [read:] **תָּהוּ** וְאִילּוּלֵי דִּין ר' אֱלֵעָזָר but if he were not sorry for his vow, would he have come (before the teacher for

absolution)?; a. e.—3) *to smell*. Keth. 105^a, v. אֲמַבְרָא. B. Bath. 22^a פּוֹחַ תְּהִי וּבִ, v. תְּהִי וּבִ.

תְּהִיָּא f. (preced.) 1) *regret*. Targ. Y. II Gen. VI, 6 (Ar. תְּהִי).—2) *astonishment*. Erub. 66^a וְכִי 'מֵאִיר דָּר' וְכִי 'מֵאִיר דָּר' (ed. Sonc. תְּהִיָּא; Ar. תְּהִיָּא) why this marvelling of R. El.?

תְּהִילִים, v. next w.

תְּהִלָּה f. (b. h.; חֵלֶל) *praise, song*. Pes. 117^a בעשרה f. (b. h.; חֵלֶל) *praise, song*. Pes. 117^a the Book of Psalms contains ten expressions for praise: *nitstuaḥ* ... *ḥillah* &c. Ber. 4^b כל האומר ה' ברוך הוא who recites the Praise of David (Ps. CXLV) three times a day &c. Taan. 16^b (ref. to Nehem. IX, 5) על כל ברכה וברכה after every benediction give him praise (close with 'ברוך שם כבוד ה' &c.); a. e.—*Pl.* תְּהִלָּה; תְּהִלָּה. Mekh. B'shall, Shir, s. 8 (ref. to Ex. XV, 12) תְּהִלָּה not from now is he fearful in praises (i. e. נורא is not meant as participle present), but from eternity was he &c.—Esp. תְּהִלָּה. *the Book of Psalms*. Pes. I. c. B. Bath. 14^b sq. David composed the Book of Psalms through the agency of ten elders ... and of the three sons of Korah. Gen. R. s. 68 ... חמשה 'songs of the ascents' in the Psalms; ib. s. 74. Y. Sabb. XVI, 15^b bot. 'ברך' the one hundred and forty-five psalms in the Psalms correspond to the years of Jacob; Treat. Sof'rim ch. XVI, 17 בספר ה' מסתכל הייתי Y. B. Bath. I, end, 13^a; a. fr.—Gen. R. s. 33 באגדה I was meditating over the *Agadah* on the Psalms; Y. Kil. IX, 32^b bot.; Y. Keth. XIII, 35^a bot. עיניי בכל ספר ה' אגדה (עניניי בכל ספר ה') I let my glance pass through the whole 'Book of Psalms, an Agadah.'—Chald. Pes. I. c. וְכִי רַבִּי רַבִּי לֹחֵז לֹחֵז I saw a copy of the Psalms of the house of R. ... in which Halleluiah was written in the middle of a chapter (psalm).—[תְּהִלָּה, *pl.* of תְּהִלָּה, q. v.]

תְּהִלָּה, Targ. Y. I Deut. XXXII, 36, v. הוֹדָה ch.

תְּהִפּוּכָה, **תְּהִפּוּכָה** f. (b. h. תְּהִפּוּכָה *pl.*; תְּהִפּוּ *per-* *verseness*. Sifré Deut. 320; Yalk. ib. 945 (ref. to Deut. XXXII, 20) תְּהִפּוּכָה it does not say, 'a generation of perverseness' (in the singular), but, 'a generation of perversenesses' &c.

תְּהִפּוּכָה, **תְּהִפּוּכָה** ch. same. Targ. Prov. XXIII, 33.—*Pl.* תְּהִפּוּכָה. Ib. II, 12 Ms. (ed. הפיכחא; ed. Wil. הפיכחא, some ed. ספרכחא, corr. acc.).

תְּהִפּוּכָה, v. next w.

תְּהִפּוּכָה m. (preced. art.) *perverse man*.—*Pl.* תְּהִפּוּכָה. Targ. Y. II Deut. XXXII, 20 (ed. Vien. תְּהִפּוּכָה, corr. acc.).

תְּהִפּוּכָה f. (preced.) 1) *perverseness*. Targ. Prov. I, 32 Ms. v. תְּהִפּוּכָה.—2) *destruction*. Targ. Y. Deut. XXIX, 22, v. תְּהִפּוּכָה.

תְּהִי I (imperat. pl. of תְּהִי) *come ye*. B. Bath. 22^a חֲזִי

go, and come again in the morning; a. e.—[Y. Sot. VII, end 22^a חֲזִי, v. חֲזִי]

תְּהִי II = *again, furthermore*. Targ. Y. Gen. XXVI, 21. Targ. Y. II Lev. XXII, 27.—Ber. 12^b ... ילמיא but let him say this verse (Num. XXIV, 9), and no more. Gitt. 56^a וְכִי אִי מִלְכָּא אָנָּה וְכִי and furthermore, if I am a king, why didst thou not come ere this? Ned. 16^a וְכִי אָמַר וְכִי אָכִילָנָא אָכִילָנָא וְכִי שְׂבִיעָה וְכִי and he said, I will eat, I will eat, and added, I swear &c. Ib. וְכִי אָמַר וְכִי and in addition thereto he said &c. Erub. 103^b, v. מִיָּדִי; a. fr.

תְּהִי, v. תְּהִי.

תְּהִי I m. (v. תְּהִי I) *compartment, cell*. Targ. Ez. XL, 7; 12; a. e.—*Pl.* תְּהִי. Ib. 10; 12; a. e.

תְּהִי II = h. תְּהִי, *mark*. Targ. Ez. IX, 4.

תְּהִי III, v. תְּהִי.

תְּהִיָּה f. (b. h. תְּהִיָּה; אָנָּה) [1] (b. h.) *occasion*.—2) *grief*. Gen. R. s. 19; Yalk. ib. 27, v. עָלָה.

תְּהִיָּה pr. n. pl. *Tavakh*. B. Kam. 104^b (Rashi a. Ms. R. Bath. 77^b Ms. M. (ed. חוּדָה). Nidd. 33^b (v. Neub. Géogr. p. 398).

תְּהִיָּה m. (b. h.; denom. of תְּהִיָּה) *look, appearance, countenance; attribute*. Snh. 100^a (play on תְּהִיָּה, Ez. XLVII, 12) תְּהִיָּה פָּנִים שֶׁל בְּעָלֵי הַפֶּה for brightening the countenance of the speakers. Pirké d'R. El. ch. XLVIII Moses' parents saw that he looked like an angel of God.—Y. Ber. V, 9^a bot., v. תְּהִיָּה. Y. Sabb. VI, 7^d bot. כְּלִי כְּלִי when they bear the attribute of (are classified among) vessels; Y. Bets. I, end, 61^a; (Bab. ib. 10^a כְּלִי כְּלִי it does not pass by the name of a vessel; a. e.—*Pl.* תְּהִיָּה. Cant. R. to I, 10 (play on תְּהִיָּה, ib.) with two countenances, with two brothers, Moses and Aaron, who looked at each other in friendliness, each rejoicing in the other's greatness.

תְּהִיב I = h. תְּהִיב, 1) *to go back, return, do again*. Targ. Gen. XIV, 7. Targ. O. ib. XVIII, 10 מִיָּתֵב אֶתְהִיב ed. Berl. (ed. Vien. תְּהִיב; a. v. fr.—Part. תְּהִיב; fr. which a verb תְּהִיב. Targ. Ez. XXXV, 7. Targ. I Sam. XXVII, 9. Targ. Y. Gen. VIII, 3; a. fr.—Usually תְּהִיב; f. תְּהִיב. Targ. Am. IX, 1. Targ. I Sam. VII, 3. Targ. Gen. I. c.; a. fr.—2) *to restore, v. infra*.—3) *[to go back on,] to bethink one's self, regret*. Targ. O. a. Y. I Gen. VI, 6. Ib. 7. Targ. O. Ex. XXXII, 14; a. fr.

Af. תְּהִיב, תְּהִיב, תְּהִיב, תְּהִיב 1) *to lead back, turn; to give back, restore; to recompense*. Targ. Jer. XXXII, 44. Targ. Ps. XIX, 8. Targ. Num. XXV, 11. Targ. Ex. XXII, 25. Targ. O. Num. V, 7 (Y. ed. Vien. תְּהִיב *Pe.*); a. fr.—Part. pass. תְּהִיב. Targ. O. ib. 8 (ed. Vien. תְּהִיב; Y. תְּהִיב (1)).

Transf. to throw up, vomit. Targ. Prov. XXV, 16.—2) to reconsider, bethink one's self. Targ. O. Ex. XXXII, 12.—3) to answer, reply, refute. Targ. Num. XIII, 26. Targ. Job. XX, 2. Targ. Is. L, 11; a. fr.—Esp. to raise an objection, argue; to put a question. Pes. 2^a, a. fr. מיתריב they (the disputing scholars) raised an objection. Y. Ter. III, 42^b ושחיק ... ושהריק they put the question before R. J., and he kept silence. Y. Peah IV, 18^b top ר' ר' R. Z. raised the question before &c. Ib. אילין כל אילין R. Z. raised the question before &c. Ib. מוחיב ... v. מוחיבא. (Y. Gitt. VIII, 49^c top משיב h.). Sabb. 145^a מוחיב וי' מוחיב v. פירק. Y. R. Hash. I, 56^d bot. מוחיב וי' they raised an objection &c. B. Kam. 56^b bot. מוחיב וי' R. J. asked Rabbah. Lev. R. s. 11 מוחיב וי' they objected (by referring to the verse) &c. Ib. מוחיב וי' they argued against him. Y. Sabb. II, 5^a bot. מוחיב וי' Bar K. argued before R. H. the elder; and he raised the argument, and he also answered it. Ib. VII, 9^b top וי' and R. A. might have answered him &c.; ib. מוחיב וי' because he did not answer him &c.; a. v. fr.

Pa. מוחיב same, to answer, meet an objection, v. supra. Ittaf, מוחיב, Ittaf. 1) to be brought back, be returned, restored. Targ. Gen. XLII, 28. Targ. Ex. X, 8. Targ. Ob. 15; a. fr.—2) to be answered; to be refuted. Targ. Job XI, 2. Ib. XIX, 7. Targ. Is. LIII, 7; a. fr.—Y. Taan. IV, 67^c מוחיב וי' איל said he to him, hast thou not been answered before?; Y. Taan. III, 66^c bot. מוחיב וי' איל said he, and because I have been answered, shall it (that prayer) be abolished?; Y. Ber. IV, 7^c top. Pes. 30^b מוחיב וי' (v. Rabb. D. S. a. l. note 8) now that R. bar I. has been refuted, why does Rab say &c.?; a. fr.

II מוחיב = h. II, again, furthermore. Targ. Job VII, 10. Targ. Ps. LXXXVIII, 17; a. fr.—Naz. 20^b מוחיב וי' thou allowest no more room for the disciple (no more than three words of greeting); a. e.—With ין: מוחיב. Y. Hag. II, 77^b מוחיב וי' ומה מוחיב וי' and what more hast thou been teaching? Y. Taan. III, 66^c bot. מוחיב וי' נדר ... ולא למיטבד. Y. B. Mets. II, 8^c top מוחיב וי' ... לעי' מוחיב וי' henceforth thou shalt no longer have to work (for a living); a. e.—V. מוחיב II.

מוחיב m. (v. מוחיב I, Af. 1) vomit. Targ. Is. XIX, 14 ed. Lag., a. Ar. (ed. מוחיב; some ed. מוחיב, corr. acc.).—V. מוחיב.

מוחיב, Y. Ber. III, 6^a top מוחיב וי' מוחיב וי' (as Y. Meg. I, 71^c top; v. Revue des Et. Juives XXXIX, p. 306).

מוחיב m. (v. מוחיב) vomit. Lev. R. s. 16 (ref. to Is. LVII, 17 (וילך שובב וי' לח' vomit goes back to vomit (the sinner returns to the place of sin, with ref. to Prov. XXVI, 11).—Transf. overflow, flood. Gen. R. s. 13 במין מוחיב Ar., v. קבריא (ed. מוחיב) like the overflow of the Ibaria; Koh. R. to I, 7 במין מוחיב (corr. acc.).

מוחיב, Targ. II Chr. XXII, 11 ed. Beck, v. מוחיב.

מוחיב, v. מוחיב.

מוחיב, c. = שובב, ear of corn. Targ. Y. Gen. XLII, 47 ed. Vien., v. מוחיב.—Pl. מוחיב, Ib. 5, 6, sq.

מוחיב m. (cmp. preced., a. שובב) [snail,] rope, rope-ladder; [oth. opin. basket, cmp. מוחיב]. B. Bath. 33^b מוחיב וי' מוחיב וי' (Ms. M. a. Rashi M. a. Rashi) if one takes a pruning knife and a rope (basket), and says, I will cut the dates of such and such a man's palm ib. 36^a. Ned. 89^b, v. מוחיב I.

מוחיב, v. מוחיב II.

מוחיב f. pl. (מחיב = מחיב) loops, hangers, handles; [Maim.: hem, border]. Kel. XXV, 1 (R. S. a. l. מוחיב) (ib.) mean? From the misfortunes that have come upon me &c. [Ib. to Ps. XVIII, 3 מוחיב, read with ed. Bub.: מוחיב, v. 'Rashi' to Gen. R. s. 39¹¹.]

מוחיב f. (b. h.; מוחיב) pain, grief. Midr. Till. to Ps. CXIX, 28 מוחיב מוחיב מוחיב what does mittugah (ib.) mean? From the misfortunes that have come upon me &c. [Ib. to Ps. XVIII, 3 מוחיב, read with ed. Bub.: מוחיב, v. 'Rashi' to Gen. R. s. 39¹¹.]

מוחיב, Y. Sot. VII, end, 22^a מוחיב, read: מוחיב, v. מוחיב.

מוחיב, v. מוחיב I.

מוחיב, pl. מוחיב, v. מוחיב.

מוחיב I f. (b. h.; מוחיב) thanksgiving, (sub. קרבן) thank-offering. Ber. 6^b מוחיב וי' as if he had offered a thank-offering. Shebu. 15^b מוחיב וי' the song of thanksgiving (in the Temple) was accompanied by citterns &c. Lev. R. s. 9 מוחיב וי' אילא באה על חטא the sin-offering is brought for a sin ..., but not so the thank-offering. Ib. מוחיב וי' וקרבן וי' in future all sacrifices will cease, but the thank-offering shall never cease. Zeb. V, 6. Men. II, 3. Ib. VII, 1; a. fr.—Pl. מוחיב. Ib. 80^a מוחיב וי' he had the intention of bringing several thank-offerings. Lev. R. l. c.; a. e.

מוחיב II pr. n. m. Todah (an adaptation of תודא, Thaddæus, for the sake of paronomasia), one of the disciples of Jesus. Snh. 43^a (missing in later editions) מוחיב וי' Jesus had five disciples; Matthew, ... and T. Ib. מוחיב וי' אמר וי' מוחיב וי' they brought up T., and he said, shall T. be put to death? is it not written (Ps. C, 1), a song of T.? Said they to him מוחיב וי' yes, T. shall be slain, for it is written (Ps. L, 23), he who sacrifices T. honoreth me.

מוחיב pr. n. m. Todos (abbrev. of Theodoros), 1) T. of Rome. Tosef. Bets. II, 15; Bets. 23^a; Pes. 53^a; Ber. 19^a; a. e.—2) T. the physician. Bekh. IV, 4. Tosef. Ohol. IV, 2 מוחיב וי'.

מוחיב f. = h. מוחיב, thanksgiving, thank-offering.

Targ. Jer. XXX, 19. Targ. Lev. VII, 12; a. fr.—*Pl.* תָּוָה, תָּוָה, תָּוָה, תָּוָה. Targ. Ps. LVI, 13. Targ. II Chr. XXIX, 31.

תָּוָה, v. תָּוָה.

תָּוָה, תָּוָה (comp. תָּוָה) 1) *to be perplexed; to fear, be anxious* (corresp. to h. דָּרַר). Targ. O. Gen. XXVII, 33. Targ. Job XXXVII, 1 יתוה (ed. Lag. תָּוָה; some ed. תָּוָה *Pa.*). Targ. Jer. XXXVI, 24 (h. text פָּרַד). Targ. Y. Num. XXXIII, 24. Targ. Koh. IV, 16 תָּוָה ed. Lag. (ed. Vien. תָּוָה, read תָּוָה). Targ. O. Deut. XXVIII, 66, sq. תָּוָה ed. Berl. (ed. Vien. תָּוָה). Targ. Esth. V, 14 לַצַּפְרָא ר' (ed. Vien. *Pa.*) waited anxiously for the morning; a. fr.—Tanh. Emor 10 תָּוָה כולי עלמא all the people were perplexed (marvelled); Yalk. Mic. 554 תוהו אומות העולם (corr. acc.).—2) *to shudder, be disgusted*. Pes. 50^b ביה אינשי Ms. M. people are disgusted with it (dislike the occupation), v. תָּוָה.

Pa. תָּוָה, תָּוָה same, v. supra.

Af. תָּוָה *to disgust*. Targ. Ps. LXXXVIII, 41 תָּוָה אֶתְוָה ed. Wil. (ed. Lag. תָּוָה, corr. acc.).

תָּוָה, תָּוָה m. (preced.) *anxiety*.—*Pl.* תָּוָה, תָּוָה. Sabb. 152^a (ref. to דוחהים, Koh. XII, 5) נעשה לבי ר' Ms. M. (ed. Hatt. נעשה לו ר' v. infra; Ag. Hatt. תָּוָה his heart is full of fears; Yalk. Koh. 989 תָּוָה it (the road) becomes for him full of terrors.

תָּוָה, תָּוָה, תָּוָה ch. same, 1) *anxiety, terror; disgust*. Targ. O. Gen. XXVII, 33 (some ed. תָּוָה). Targ. Ps. LXXXVIII, 41, v. תָּוָה.—2) (of a building) *threatening condition, indications of dilapidation*. B. Bath. 3^b ביה ר' תָּוָה they notice signs of ruin on it.—3) *mishap*. B. Mets. 73^a לא ר' כיין דהיה ביה ר' לא ר' (not דהיה, v. Rabb. D. S. a. l. note 300) since a mishap may befall it (and the buyer must take the risk), the transaction has not the appearance of an advance of money for a consideration (of usury, v. תָּוָה I); Rashi: *cause for regret*.—[Koh. R. to I, 7, v. תָּוָה.]

תָּוָה, תָּוָה m. (b. h.; תָּוָה) *waste, desolation; vanity, idleness*. Snh. 97^a ר' אלפים שני אלפים ר' two thousand years the world was waste &c. Ib. 26^b, v. תָּוָה II. Gen. R. s. 2 (ref. to Gen. I, 2) לר' רבווה this refers to Cain who wanted to reduce the world to waste and desolation; a. fr.

תָּוָה, תָּוָה m. ch. (v. תָּוָה 2) *regret*. Targ. Y. Ex. XXXII, 12. Ib. 14. Targ. Y. II Gen. VI, 6 Ar. (ed. תָּוָה). Targ. Y. I Deut. XXXII, 36 תָּוָה (read תָּוָה); a. e.

תָּוָה, תָּוָה f. (v. תָּוָה) *regret, regrettable thing, mistake*. Gen. R. s. 27 ר' דהיה לפני ר' (Rashi) it was my mistake that I created him below (as a terrestrial being); Yalk. ib. 47 תָּוָה.

תָּוָה, תָּוָה f. (תָּוָה) *perplexity, terror*. Targ. Deut. XXVIII, 67.

תָּוָה m., pl. תָּוָה, v. תָּוָה.

תָּוָה, תָּוָה, תָּוָה, v. תָּוָה.

תָּוָה, v. תָּוָה.

תָּוָה, v. תָּוָה.—[Koh. R. to I, 7, v. תָּוָה.]

תָּוָה, תָּוָה, v. sub תָּוָה.

תָּוָה m. (dial. for תָּוָה) *overflow, inundation*.

Gen. R. s. 13 'Rashi': כהרין ר' (ed. Leips. תָּוָה, corr. acc.) as from an overflowing river; נהר בבבל ושמו תָּוָה (not בבל) there is a river (or canal) in Babylonia which is named Tuvay, and why is it named T.? Because it comes back and inundates once in forty years; Koh. R. to I, 7 תוהה (corr. acc.).

תָּוָה, v. תָּוָה.

תָּוָה, תָּוָה m. (b. h.) *middle*. Num. R. s. 14⁹ בניגד שני תָּוָה corresponding to the two middle pillars which he (Samson) pulled down. Y. Erub. V, 22^c תָּוָה the Middle Gate, name of a Temple gate.—V. תָּוָה.

תָּוָה *Pi.* (denom. of preced.) *to divide in the middle, to halve*. Y. Ber. I, 2^d bot. (expl. דוחהים Jud. VII, 19) סופה של שנייה וראשה של שלישית (ש) הן מחזיקות הלילה it means the latter part of the second and the first part of the third watch, which divide the night in half; Lam. R. to II, 18.—*Part. pass.* תָּוָה; f. תָּוָה *being between*. Ib. introd. (R. Josh. 2) (ref. to Ez. XXI, 26) שריא מר' בין שריא מר' which lies between two roads (where two roads meet), one leading to &c.; Koh. R. to XII, 7 לשני ר' (corr. acc.); Yalk. Ez. 361.

תָּוָה c. pl. (תָּוָה) *fearing, afraid of*. Targ. Y. Deut. XXVIII, 66.

תָּוָה, תָּוָה m. (= תָּוָה; v. תָּוָה I, a. תָּוָה I) *cell, chamber*. Targ. I Kings XXII, 25; Targ. II Chr. XVIII, 24; a. fr.—*Pl.* תָּוָה, תָּוָה. Targ. O. Deut. XXXII, 25. Targ. Job XXXI, 33 תוהי לבי Ms. Var. (h. text תָּוָה, v. תָּוָה).—Nidd. 20^b לבאי יתביתו ביה ר' לבאי יתביתו Rashi (ed. ר' לבא) you Jews seem to sit in the inner chambers of men's hearts (of the heart).

תָּוָה, v. תָּוָה.

תָּוָה, v. תָּוָה.

תָּוָה, pl. of תָּוָה I, q. v.

תָּוָה, v. תָּוָה.

תָּוָה, תָּוָה m. (תָּוָה) [*beginning to ripen*], *early ripe or half-ripe date*. Gitt. 89^a, v. תָּוָה. Hag. 15^b אכל דייני דאמרי אינשי [Ms. M. שיהלך, v. תָּוָה (Ar. תָּוָה)] (not אשכחיה) that is what people say, when thou findest an early date, eat

the inside and throw away the peel (or the kernel); אמרי they say in the west, eat the date &c. (v. Rabb. D. S. a. l. note 30)]—Pl. תולדות, v. next w.

תולדות m. (preced.) *beginning to ripen, half-ripe*. Hag. 15^b, v. preced.—Pl. תולדות. M. Kat. 10^b תולדות (Ms. M. unripe dates. B. Mets. 89^a; Yalk. Deut. 938.

תולדות f. (b. h.; תולדות) 1) *hope, expectation; that which may be looked for, good, use*. Y. Pes. VI, beg. 33^a אפשר תולדות שיש ממנו ר' possibly something good can come from him (may be he can enlighten us). Ib. אמרנו שיש ממך ר' we have said that a good thing may be expected of thee. Ib. אמרנו אם יש ר' מבבלי we have said, can we expect anything of a Babylonian? Num. R. s. 2¹⁵ אין ר' nothing of consequence can come of him, he cannot beget &c. Ib. ר' יש בו ר' is there any good in it (can the golden calf produce any effect)? Midr. Till. to Ps. XXXVII, 2 תולדותם הם תולדותם what good there is in them is mere grass (cmp. Is. XL, 6). Yalk. Job 909; Gen. R. s. 27 (ref. to Gen. VI, 5) לא היתה בהם ר' from sunrise to sunset they achieved nothing good; Yalk. ib. 47. Ib. 35, v. תולדות. Num. R. s. 20⁸ אין בו ר' if he (Balaam) will be ready to go with us, he will succeed, but if he should delay even one hour, he will be of no use; a. e.—2) (homilet.) *prayer* (as if from תולדות). Ber. 32^b; 55^a ר' שני ר' he who makes long prayer and speculates on it (v. עין h.) comes to sickness of heart, for it is said (Prov. XIII, 12) a prolonged prayer makes the heart sick; Yalk. Prov. 950; Yalk. Deut. 854.

תולדות, v. תולדות.

תולדות pr. n. m. *Tulay*, a Tanna. Kidd. 16^b.

תולדות, v. next w.

תולדות pr. n. m. *Bar-Tulani*, an Amora. Sabb. 71^a (Ms. M. תולדות; Ker. 4^b תולדות; ib. 12^b תולדות).

תולדות (b. h. (?); sec. r. of תולדות II), *Pi. תולדות to mark*. Lev. R. s. 18 תולדות תולדות (ed. Wil. תולדות, v. תולדות II.

תולדות, v. תולדות.

תולדות, v. תולדות, a. תולדות II.

תולדות, *Pi. תולדות*, v. תולדות.

תולדות I *tokh*, the sound of boiling. Ber. 39^a ... יריב תולדות it stands on the stove and makes *tokh tokh* (boils thoroughly); Erub. 29^a. Pes. 74^a ר' קוריהו ר' R. J. called it (the kid roasted with its loose pieces inside) *tokh tokh* (boiled); v., however, תולדות.

תולדות II m. (b. h. תולדות, constr. תולדות) 1) *middle, inside, receptacle*. Kel. XXVII, 1 ר' תולדות earthen vessels which have no inside (receptacle), have no back, i. e. their back is not susceptible of levitical uncleanness. Ib. XXV, 2. Ib. 4 לא נטמא תולדות if the outside of a vessel has become unclean, its inside is not affected

thereby. Yoma 72^b, v. תולדות I; a. fr.—Pl. תולדות. Gitt. 20^a ר' תולדות, v. תולדות. (prep.) *in, into, within*. Nidd. 45^b ר' תולדות within the period (during the year of developing puberty); B. Bath. 155^b. Ib. 5^a פרעתיך בת' זמני I paid thee within my appointed time (before the debt was due). Dem. VII, 5 בת' בירי in his house. Kil. I, 8 תולדות into a melon; a. v. fr.—ר' תולדות, v. תולדות. *immediately from, through, because of*. Ber. V, 1 ר' תולדות in a mood of humility, v. תולדות. Ib. 31^a ר' תולדות you must not rise for prayer immediately after giving judgment, or after an undecided discussion &c. Ib. ר' תולדות from a mood of grief. Pes. 50^b ר' תולדות מר' שאינו יכול לישבע ור' because he cannot make oath, he must pay. Bets. 12^a, a. e. since carrying for an immediate need (on the Holy Day) has once been permitted, it has also been permitted for a less immediate need; a. v. fr.

תולדות I. *to press, make to suffer, punish*, v. תולדות.

תולדות m. (תולדות) *pressure, grief*. Targ. Prov. XIX, 19 ed. Lag. (ed. Wil. תולדות; oth. ed. תולדות). Ib. XXI, 11 (ed. Wil. תולדות).

תולדות, v. תולדות.

תולדות f. (v. תולדות II, a. תולדות) *pressure, emphatic ex-pression*; (adv., cmp. תולדות) *exactly, only*. Y. Keth. I, 25^d תולדות this is the law only when the seduction took place in Sepphoris itself.

תולדות, v. תולדות ch.

תולדות f. (b. h.; תולדות) *reproof, admonition, threat of punishment*. Arakh. 16^b ... שמקבל ר' תולדות I wonder whether in this generation there is one that accepts admonition; Sifra K'dosch., Par. 2, ch. IV. Arakh. l. c. how far must you go in reproving your neighbor (Lev. XIX, 17)? Until he strikes you. Lev. R. s. 27 (ref. to Is. I, 18) זו ר' תולדות זו is this an argument, and this a threat?; Tanh. Emor 10; Yalk. Mic. 554. Hag. 4^b (ref. to Gen. XLV, 3) ר' תולדות של בשר ודם כך ר' תולדות if the rebuke of a human being has such an effect, how much greater ought to be the effect of God's rebuke!; a. fr.—Pl. תולדות. Tam. 28^a ר' תולדות let man love reproofs, for as long as reproofs are in the world, ease of mind comes upon the world, good, and blessing &c. Deut. R. s. 1 ר' תולדות the rebukes (threats of punishment) should have been pronounced through Balaam, and the blessings through Moses; ib. ר' תולדות ר' תולדות let Moses who loves them rebuke them, and Balaam who hates them, bless them in order that the blessings and the rebukes be made certain in Israel's hand; Yalk. ib. 795. Deut. R. l. c. ר' תולדות because they accepted thy (Moses') rebukes, thou must bless them; a. fr.

תולדות, *תולדות*, *תולדות* ch. same. Targ. Mic. VI, 2.—Sabb. 152^a תולדות Ms. M. (ed. תולדות), v. תולדות II. Gen. R. s. 52 (ref. to Gen. XX, 16 תולדות).

גבריה וכו' this man's (thy) reproof is already with him (thee, that thou didst not clothe thy wife honorably) &c.; Yalk. ib. 91 (not גברי).

תוכחה, תוכחה, תוכחה, v. preced. wds.

תוכחה, v. תוכחה.

תוכחה, Y. Shebi. IV, 35^b bot. תוכחה, v. תוכחה.

תוכחה m. (תכל) confidence, trust. Targ. Prov. XIV, 26 (h. text מחסה).

תוכחה, Pesik. R. s. 23, a corrupt, emended in ed. Fr.: תוכחה, v. תוכחה.

תולאנא, v. תולאנא.

תולאנא, v. next w.

תולאנא pr. n. pl. *Tulbakné*, on the upper Euphrates (v. S. Funk Juden in Babyl., p. 13, note 2). Kidd. 71^b ער 'תולאנא Babylonia extends (for genealogical purposes) as far as Fort (the fortified ford of) T. Meg. 6^a אקרא דת' (Ms. F. עקרא דתולאנא, v. Rabb. D. S. a. l. note 100); Keth. 112^a ... ואיוו ו' תולאנא Gen. R. s. 16 א' דתולאנא ער מקום ... as far (east) as where the Euphrates runs, there is the land of Israel; and what place is this? It is *Tirbaknah* (?).

תולאנא f. (b. h.; ילד) 1) *birth, procreation, offspring*.—*Pl.* תולאנא Gen. R. s. 12 וכו' שלש ד' ... שלשה דברים הללו ... the following three things form the real creations of the world, and each of them delayed three days, and then produced offspring: the earth &c. Ib. י' ... לכול י' ... all things have origins (mentioned in the Bible), heaven and earth have origins &c. Ib. ד' ... כל מי שיש לו ד' ... whatever has an origin, dies and decays, is created, but does not create, but that which has no origin does not die &c. Num. R. s. 14¹² ד' ... during the time of his begetting children. Y. Sot. VIII, 22^c bot. שלישי ד' he was the third in the order of birth, and the fourth in the order of accession; a. fr.—2) *secondary act, subspecies*, opp. אב or עיקר, v. אב II. Y. Sabb. II, 5^a bot. ד' ... slaughtering is the primary act (forbidden on the Sabbath), and wounding is the secondary act. B. Kam. 2^a קרי לה ד' ... an act which was essential at the building of the Tabernacle is called *ab*, and one which was not essential, is called *toladah*; a. fr.—*Pl.* as *ab*. Ib. ד' ... since the Mishnah speaks of main damages, we must conclude that there are also secondary ones; וכו' ... are their subspecies subject to the same laws or not? Sabb. 2^b וכו' ... here (Sabb. I, 1) where the main subject is the Sabbath, the Mishnah specifies the main act and the secondary acts, &c.; Shebu. 5^a; a. fr.

תולאנא f. (preced.) 1) *birth*. Targ. II Esth. III, 3 (ed. Lag. תולאנא; ed. Vien. תולאנא).—2) *descent, kinship*. Targ. Esth. II, 10 (ed. Vien. תולאנא; ed. Lag. תולאנא); Targ. II Esth. ib. תולאנא ed. Vien. (oth. ed. תולאנא; ed. Lag. תולאנא).

תולאנא f. (preced.) 1) *she that bore, mother*. Targ. Prov. XXIII, 25.—2) *pl. תולאנא, generations, history*. Targ. Gen. II, 4. Ib. V, 1; a. fr.—3) *kinship*, v. preced.

תולאנא, v. תולאנא.

תולאנא, Sifre Deut. 81, v. קולס.

תולאנא c. (b. h.; תלע, *Tafel* of לע, v. לע; v. Del. Proleg., p. 113) *worm*.—*Pl.* תולאנא Sot. 35^a וכו' ויצאור וכו' worms came out of their tongues &c.; Yalk. Num. 745. Tanh. T'sav. 11 ד' קלאנין של ד' קולאנין, v. קולאנין; Yalk. Prov. 935; a. e.

תולאנא m. (לעב) *sneer, scorn, lasciviousness*. Targ. Ps. LXXIX, 4 (ed. Wil. תולאנא). Targ. Is. XXVIII, 11. Targ. Ez. XXXIII, 31. Targ. Jer. LI, 18; a. e.

תולאנא f. (b. h.) = תולאנא. B. Mets. 83^b, v. תולאנא. B. Bath. 17^a רמז וכו' ... over seven persons no kind of worms had power. Midr. Till. to Ps. XXII, 7 'תולאנא דת' as the worm has (for its defense) nothing but its mouth, so Israel has nothing but the prayer of his mouth; ib. ed. Bub. 'תולאנא ... מעקרה וכו' (not מעקרהו) as the worm uproots the tree, so Israelites, through their mouth and their prayer, undo evil decrees &c. Midd. II, 5 וכו' ... wood in which a worm was found was unfit for the altar; a. e.—*Pl.* תולאנא *scarlet-dyed (yarn)*. Midr. Till. l. c. משכן של (ה) שני 'תולאנא a tabernacle of scarlet yarn. Num. R. s. 4¹³. Par. III, 10 וכו' שני ד' a. e.

תולאנא m. (preced.) *scarlet-colored*. Sabb. 110^b אדולא (Ms. M. תולאנא) scarlet-colored aloes; Gitt. 69^b תולאנא (Rashi a. Ms. M. תולאנא). Ab. Zar. 28^b תולאנא (Rashi a. Ms. M. תולאנא).

תולאנא f. = h. תולאנא. Targ. O. Deut. XXVIII, 39. Targ. Jon. IV, 7.

תולאנא, v. תולאנא.

תולאנא, v. תולאנא.

תולאנא m. (b. h. תולאנא) *simplicity, integrity*. Pesik. R. s. 21 גלוי ... בשבועתם בחימתם ושבתו של לוי עומד ... (not ברומיה) it is revealed and known before thee that all the tribes shall fail to abide by their oath in rectitude, and that the tribe of Levi shall stand by its rectitude. Midr. Till. to Ps. VII, 9 כחומי, v. כחומי; a. e.—*Pl.* תולאנא to talk in one's simplicity, to make a statement in ignorance of its legal bearing. Yeb. 121^b when the gentile makes an incidental statement (not as formal testimony). B. Kam. 114^b דילוק ... a child talking in his innocence said, I and my mother were captives &c. Gitt. 28^b וכו' ... whenever a gentile makes an informal statement, we believe him (act on it as evidence); a. fr.—*Pl.* תולאנא, in connection with *Urim and Tummim* in the high priest's breastplate (v. אורי). Yoma 73^b ד' דבריהן אור דבריהן they are named

Tummim, because they complete their words (what they predict comes to pass); Y. ib. VII, end, 44^c מְחַמְמִין ר' וי' ש' ש' v. תוס. Sot. IX, 12; a. fr.

תוספתא I m. = h. שום, *garlic*. Y. Ter. VIII, 46^a ש' ש' וי' had ground garlic prepared in his house. Y. Sabb. VII, 10^a bot. ר' ר' ש' he that grinds garlic (on the Sabbath). Gitt. 69^a ר' ר' ר' a single-headed garlic plant. Sabb. 140^a, v. ש' ש' a. fr.—Pl. תוספתא. Targ. Num. XI, 5.

תוספתא II m. (= חואמא; cmp. תוספתא) *fringe*.—Pl. תוספתא. B. Mets. 60^b לומר ר' (Ms. H. תוספתא), v. סרבלא.

תוספתא m. = h. תוס, *simplicity*. Targ. II Sam. XV, 11.—Pl. תוספתא. תוספתא = h. תוספתא. Targ. Ex. XXVIII, 30 (O. ed. Vien. תוס). Targ. Deut. XXXIII, 8; a. e.

תוספתא, Bekh. 44^a Rashi, v. תוספתא.

תוספתא m. (Chaldaism; v. תוספתא) *Toman*, one eighth of a Kab. Y. Sot. I, 17^a וי' וי' וי' a Rob'a (one fourth of a Kab), and a T., and a half-T., and an Ukhla; Bab. ib. 8^b (corr. acc.); B. Bath. 89^b, sq.; a. e.

תוספתא, v. תוספתא.

תוספתא, v. next w.

תוספתא f. = h. תוספתא, *Tomanta*, one eighth of a Kab. Y. Sabb. VIII, 11^a bot.; Y. Pes. X, 37^c bot., v. תוספתא; Y. Shek. III, 47^c top תוספתא (corr. acc.). Pes. 109^a תוספתא (Rashi תוספתא; Rashb. תוספתא; Ms. M. 1 תוספתא, read: תוס; Ms. M. 2 תוספתא) the old T. which was kept in Tiberias.

תוספתא, v. תוספתא.

תוספתא, v. תוספתא.

תוספתא, v. תוספתא.

תוספתא I = תוספתא, v. תוספתא.

תוספתא II, come ye, v. תוספתא.

תוספתא m. (תוספתא I) *repetition, confirmation*. B. Mets. 3^a; a. e., v. תוספתא.

תוספתא m. (תוספתא to become rigid, Brockelm. Lex. Syr.) *stupor, loss of sensation*. Targ. Job XXXIII, 20.—Yoma 83^a תוספתא ר' ר' ר' stupor seized him (so that he does not feel the lack of food). Nidd. 37^b לה לה it is merely stupor that seized her (so that she feels no pain).

תוספתא, v. תוספתא.

תוספתא, v. תוספתא.

תוספתא, v. תוספתא.

תוספתא m. (תוספתא I) *tale*. Targ. Job XIII, 17 תוספתא ed. Lag. (ed. Wil. תוספתא; Ms. תוספתא).—V. תוספתא.

תוספתא, v. sub תוספתא.

תוספתא m. (תוספתא) 1) *one who uses the vowel letters freely, who writes plene*, opp. תוספתא. Ab. Zar. 9^b, v. תוספתא.—2) *Tos'faah*, surname of one Raba or Rabbah; [Neub. Géogr. p. 332: of Thospia, capital of the Armenian district Thospitis]. Yeb. 80^b; Ber. 50^a; Sabb. 95^a; M. Kat. 4^a.

תוספתא f. (תוספתא) 1) *addition, increase*. Gen. R. s. 22 (ref. to Gen. IV, 2) ללגיה ולא ר' לעיבור 'she bore again' means an additional birth, but not an additional pregnancy (Abel having been conceived simultaneously with Cain). Ib. s. 61 ר' מריבה וי' what God adds is more than the original; וי' שורא ר' וי' Cain was the original, and Abel, because he was an addition . . ., was born himself and two twin sisters with him. Y. Ter. IV, 42^d ר' ר' an addition to the minimal quantity of Trumah. Ib. bot. ש' ש' v. פ' פ'. Y. Bicc. I, end, 64^b ה' ה' the addition to the normal quantity of first fruits to be offered. Y. Keth. VI, 30^d top ר' (sub. כ' כ') the additional jointure beyond the legally prescribed sum; Bab. ib. 90^a. Y. Meg. I, 70^d bot. אדר ר' אש'ן R' is the first Adar the addition (the intercalated month), or is it the second Adar?; a. fr.—Esp. *the time added to, and given the character of a festive day* (v. Yoma 81^b ב' ב' you must begin the Holy Day some time before its lawful beginning and end some time after its lawful end). Yoma 81^a מלאכה ר' על ר' for disregarding the addition by doing a labor which is prohibited on the festive day; ר' עיני ר' על ר' for disregarding the additional time for fasting (by eating); ר' מיוחדר על ר' that he be warned concerning the additional time during which he must abstain from labor; a. e.—2) *Tosefeth (Tosefta)*, a collection of oral laws (Mishnahs) outside of the regular Mishnah. Y. Hor. III, end, 48^c (ref. to Prov. XVI, 11) ל' זה ר' . . . פלס 'balance', that is the Biblical text, 'scales', that is the Mishnah, 'judgment', that is the Talmud, 'the Lord's', that is the Tosefeth. Ib. (ref. to Koh. VI, 2) וי' וי' וי' וי' 'riches', that is the Biblical text, 'goods', the *halakhoth*, and 'glory', the Tosefeth; Koh. R. to VI, 2 תוספתא Yalk. ib. 972 זה תוספתא M. Kat. 3^b; a. e.—Pl. תוספתא. Cant. R. to VI, 9 אין קץ לה' and handmaids without number (ib. 8), there is no end of Tosafoth. Y. Peah. II, 17^a bot. . . אין למדין ר' ר' we derive no practical decisions from the *halakhoth* . . ., or the Tosafoth, but only from the Talmud. Lev. R. s. 30 (ref. to Ps. XVI, 11) וי' וי' וי' וי' we are satisfied with five joys, the Scripture, the Mishnah, the Talmud, the Toseftas, and the Agadoth. Koh. R. to V, 8 של ביה ר' ר' the Tosafoth of the house of Rabbi; Y. Ter. I, 42^d ר' ר' the T. of R. Nathan; a. e.—[In Talmudic literature: *Tosafoth*, annotations to the Talmud, mostly by French scholars, ר' תוספתא, *Tosafists*.]

תוספתא ch. same, esp. *the Tosefta* (v. preced.); also a paragraph of the Tosefta. Koh. R. to VI, 2 ר' one knowing the Tosefta; Yalk. ib. 972, v. preced. Gen. R. s. 16. Y. Sabb. VIII, 11^a bot., a. e. ע' ע' a tradition in an old Tosefta; a. fr.—[Y. Ber. III, 6^b ש' ש' v. ש' ש'—*Tosefta*, name of an extant collection of Mishnah under the redaction of R. Hiyya and R. Oshaya.

הַיִּסְקָפָא f. **הַיִּסְקָפָא** f. (עֲלִי לָהּ I; comp. I) *what is brought about, disposition, destiny*. Targ. II Chr. X, 15 (h. text נִסְכָּה ה'). Ib. XXII, 7 **הַיִּסְקָפָא** constr. (h. text נִסְכָּה ה').—2) *cause, pretext, occasion*. Targ. Jud. XIV, 4 (h. text נִסְכָּה ה').—*Pl.* **הַיִּסְקָפָא** Targ. Job XXXVII, 12 (ed. Wil. **הַיִּסְקָפָא** sing.; h. text נִסְכָּה ה').—V. **הַיִּסְקָפָא**.

הַיִּסְקָפָא, **הַיִּסְקָפָא**, v. next wds.

הַיִּסְקָפָא f. (b. h.; יעב, Barth Et. St. p. 28; comp., however, עֲבִירָה *that which is repulsive, abomination*. Ber. 23^a (fr. Prov. XXVIII, 9) his prayer is an abomination (unacceptable). Lev. R. s. 27 (ref. to Is. XLI, 24) **הַיִּסְקָפָא** that abomination of which it is said (Ex. XXXII, 8) 'they have made themselves a molten image'—of that abomination (that class of animals) bring ye an offering &c.; Tanh. Emor 11. Nidd. 70^a; Yeb. 11^b (ref. to Deut. XXIV, 4) **הַיִּסְקָפָא** she (the divorced woman remarried after having been another man's wife) is an abomination, but her children are not abominations (her daughters may be married by priests); Kidd. 77^a **הַיִּסְקָפָא** Y. Yeb. IV, 6^b bot. **הַיִּסְקָפָא** דמא ר' ואין הוולד ר'. Tem. 29^b; a. fr.

הַיִּסְקָפָא, v. next w.

הַיִּסְקָפָא c., **הַיִּסְקָפָא** f. ch. same. Targ. Is. XLI, 24. Ib. XLIV, 19 (ed. Wil. **הַיִּסְקָפָא**). Targ. O. Lev. XVIII, 22 **הַיִּסְקָפָא** ed. Berl. (ed. Vien. **הַיִּסְקָפָא**, read: **הַיִּסְקָפָא**); a. fr.—*Pl.* **הַיִּסְקָפָא**, **הַיִּסְקָפָא**, **הַיִּסְקָפָא**. Targ. Ez. VIII, 6; 13. Ib. VI, 11. Targ. O. Deut. XXXII, 16 ed. Berl. (oth. ed. **הַיִּסְקָפָא**, **הַיִּסְקָפָא**); a. fr.

הַיִּסְקָפָא f. (עֵל) *profit, use*. Midr. Till. to Ps. XXXVII (ref. to Is. XIV, 3) **הַיִּסְקָפָא** ומה... ואין לי מרחם ר' וכן (ed. Buh. since I deal kindly with the wicked who provoke me, and of whom I have no profit, how much more with thee &c. Gen. R. s. 22 **הַיִּסְקָפָא** no good was found in them; Yalk. ib. 35 **הַיִּסְקָפָא**; v. **הַיִּסְקָפָא**).

הַיִּסְקָפָא I, v. **הַיִּסְקָפָא**.

הַיִּסְקָפָא II m. (הַיִּסְקָפָא II) *spittle*. Keth. 61^b **הַיִּסְקָפָא** שראי ר' שראי ר' as the spittle gathers in the mouth, eject it.

הַיִּסְקָפָא m. (b. h.; הַיִּסְקָפָא *to knock*) *timbrel*. Gen. R. s. 23, v. **הַיִּסְקָפָא**; a. e.—*Pl.* **הַיִּסְקָפָא** Pirké d'R. El. ch. XLII; Yalk. Ex. 253 (ref. to Ex. XV, 20) **הַיִּסְקָפָא** whence did the Israelites get timbrels and dancing choruses in the desert? **הַיִּסְקָפָא** ומהוולד ר' ומהוולד ר' but the righteous were trustful and knew that God would perform miracles and mighty deeds for them at the going forth from Egypt, so they prepared for themselves timbrels and choruses. Midr. Till. to Ps. LII (ref. to Koh. V, 5) 'and undo the work of thy hand', **הַיִּסְקָפָא** this refers to the timbrels (with which Miriam led); a. e.

הַיִּסְקָפָא ch. same. Targ. Ex. XV, 20 (Y. ed. Vien. **הַיִּסְקָפָא**).—*Pl.* **הַיִּסְקָפָא**, **הַיִּסְקָפָא**, **הַיִּסְקָפָא**. Ib. (Y. ed. Vien. **הַיִּסְקָפָא**). Targ. Ps. CL, 4 (ed. Wil. **הַיִּסְקָפָא**); a. fr.

הַיִּסְקָפָא, **הַיִּסְקָפָא** f., v. next w.

הַיִּסְקָפָא m. pl. constr. (b. h.; הַיִּסְקָפָא) a sort of *pastry* (Talm. **הַיִּסְקָפָא**). Men. 50^b (expl. **הַיִּסְקָפָא**, Lev. VI, 14) **הַיִּסְקָפָא** they shall be baked so as to look nice (i. e. well baked and then fried, v. **הַיִּסְקָפָא**); (oth. opin.) **הַיִּסְקָפָא** they shall be baked when half done (v. **הַיִּסְקָפָא** II, i. e. fried and then baked); (oth. opin.) **הַיִּסְקָפָא** they shall be baked several times; (Var. **הַיִּסְקָפָא** soft, with an admixture of oil; v. Rabb. D. S. a. l. note 60); Y. Shek. VII, 50^d **הַיִּסְקָפָא** a nice-looking **הַיִּסְקָפָא** soft pastry; Yalk. Lev. 488 **הַיִּסְקָפָא** (read: **הַיִּסְקָפָא**); Y. Shek. l. c. **הַיִּסְקָפָא** the **הַיִּסְקָפָא** are offered when the high priest brings his initiation offering, but not in the morning, before his initiation.

הַיִּסְקָפָא f. *pastry*, v. preced.

הַיִּסְקָפָא, Tosef. Kel. B. Bath. II, 7 ed. Zuck. (oth. ed. **הַיִּסְקָפָא**), v. **הַיִּסְקָפָא**.

הַיִּסְקָפָא = **הַיִּסְקָפָא**, q. v.

הַיִּסְקָפָא pr. n., **הַיִּסְקָפָא** *the Valley of Beth-Tofeth*. Num. R. s. 18²²; (Koh. R. to V, 8 **הַיִּסְקָפָא**; Yalk. ib. 972 **הַיִּסְקָפָא**; Lev. R. s. 22 **הַיִּסְקָפָא**; Gen. R. s. 10 **הַיִּסְקָפָא**; Tanh. Huck. 1 **הַיִּסְקָפָא**, ed. Bub. **הַיִּסְקָפָא**).

הַיִּסְקָפָא f. (b. h.; הַיִּסְקָפָא) *issue, mode, species* (v. **הַיִּסְקָפָא**).—*Pl.* **הַיִּסְקָפָא** Ker. III, 10 **הַיִּסְקָפָא** **הַיִּסְקָפָא** the law concerning the menstruant, in connection with which there are not many modes and many sin-offerings; שבו **הַיִּסְקָפָא** the Sabbath law which has many modes (הַיִּסְקָפָא) &c.; Y. Sabb. VII, 9^a, sq.; Ker. 17^a **הַיִּסְקָפָא** many issues for many sin-offerings. Midr. Till. to Ps. LV, 14 (expl. **הַיִּסְקָפָא**, ib.) **הַיִּסְקָפָא** who taught me the issues of understanding; a. e.

הַיִּסְקָפָא, v. **הַיִּסְקָפָא**.

הַיִּסְקָפָא m. (b. h.; הַיִּסְקָפָא) *strength, power*. Mekh. B'shall., s. 6 (ref. to Ex. XIV, 25) **הַיִּסְקָפָא** **הַיִּסְקָפָא** means its strength. Meg. 19^a (ref. to Esth. IX, 29) **הַיִּסְקָפָא** 'the whole strength' refers to the power of Ahas-verus (as described in the first chapters of Esther); **הַיִּסְקָפָא** to the power of Mordecai (beginning with II, 5); **הַיִּסְקָפָא** to Haman's power (beginning with III, 1); **הַיִּסְקָפָא** the strength of the wonderful salvation (beginning with VI, 1). Gen. R. s. 16, beg. (ref. to Job XIV, 20) **הַיִּסְקָפָא** the power which God gave Adam was to be for ever. Ib. s. 100 **הַיִּסְקָפָא** the height of mourning is on the third day (after burial); Y. M. Kat. III, 82^b bot. **הַיִּסְקָפָא** the height of mourning lasts only three days; a. e.—Snh. 19^b **הַיִּסְקָפָא** that which was with Joseph an achievement of strength (self-control) was with Boaz a humble (plain) act. Sifré Deut. 323 (ref. to Deut. XXXII, 31) **הַיִּסְקָפָא** the power which thou givest us is not like the power which thou givest them (the gentiles); **הַיִּסְקָפָא** when thou givest them the power, they deal with us with cruelty &c.; a. e.

הַיִּסְקָפָא ch. same, 1) *strength, power*. Targ. Hag. II, 22 **הַיִּסְקָפָא** constr. Targ. O. Gen. XLIX, 24 *Omnipotence, Al-*

mighty. Targ. Esth. IX, 29 תַּקְפָּא; a. fr.—2) *stronghold*. Targ. Zech. IX, 3. Targ. Jud. VI, 26. Ib. IX, 37 (h. text (טבור); a. e.—*Pl.* תַּקְפָּא. Targ. O. Deut. XXXII, 13 (ed. Vien. תַּקְפָּא). Targ. Jer. X, 17 (ed. Wil. *sing.*); a. e.—3) *rigor, anger*. Targ. Ps. LXXVIII, 50. Targ. Job XXXV, 15 Ms. (ed. (ריוג); a. e.—Arakh. 17^a, v. תַּקְפָּא. Sot. 3^b. ר' ר' anger in the house is like a worm in the sesame plant.—V. תַּקְפָּא.

תוקרבתא, תוקרבתא f. = h. תַּקְרִיבָה, *offering, gift, tribute*. Targ. II Kings III, 4. Targ. Is. XVIII, 7. Targ. Jer. LI, 59 תַּקְרִיבָה ed. Lag. (ed. Wil. תַּקְרִיבָה; h. text מנותה); a. e.—V. תַּקְרִיבָה.

תוקרבתא, v. preced.

תוקרת pr. n. pl. *Tukrath*, a border town of Palestine. Y. Shebi. VI, 36^c; Tosef. ib. IV, 11 (Var. תַּקְרָה, תַּקְרָה, תַּקְרָה; v. Hildesh. Geogr. Preface, a. p. 38).

תור I (b. h.; v. טור) [to go around; cmp. אַלל, *to espy*. Shebu. 47^b (play on וְהִרְגִּנוּ, Deut. I, 27) תַּקְרָם וגִּינִיחָם (the land) and found fault with God's tent; Num. R. s. 16²⁰ א"י תַּקְרָם גִּנְיָהּ you have espied the faults of the land of Israel; Tanh. Sh'lah 11. Y. Yoma I, 38^b (play on תַּקְרָם, Num. XXI, 1) מֵהַ תַּקְרָם the great spy (Aaron) is dead who espied for them the road (of life); Y. Sot. I, end, 17^c; Num. R. s. 19²⁰. Lev. R. s. 15; Yalk. ib. 554 תַּקְרָם לְחַיִּים לְחַיִּים thou desirest to go out and espy the means of thy sustenance; a. e.

תור II ch. (contr. of תור, v. טור) *to be awake*.—V. תור.

Pa. תַּקְרָה *to awaken*. B. Kam. 117^b תַּקְרָה אֶתְּמִיָּהּ he waked him up (from the dead) and made him to stand (live).—[Gitt. 69^b וְהִתְרִיבָהּ, read: וְהִתְרִיבָהּ, v. תור II.]

תור I m. (b. h.; v. תור I) 1) *turn, order*.—*Pl.* תור. Cant. R. to I, 10 (ref. to תור, ib.) . . . בשעה שקורין . . . when they read the words of the Law in their due turn: the Passover laws on Passover &c.—2) *string, twist*.—*Pl.* as ab. Tosef. Sabb. VIII (IX), 31; Y. ib. VIII, 11^b top; Bab. ib. 90^b דקל תור strings made of the fibrous bast of the palm, contrad. to דקל, v. צור, v. III.

תור II m. (b. h.; onomatop.) *turtle-dove*. Kinn. II, 5 וְהִתְרִיבָהּ . . . if a woman brought a turtle-dove for her sin-offering, and a young pigeon for her burnt-offering; a. e.—*Pl.* תור, תור. Ib. תור תור you must not offer turtle-doves in connection with young pigeons, nor young pigeons in connection with turtle-doves (but either the ones or the others). Hull. I, 5 כשר תור, v. תור II. Ib. 22^b; a. fr.

תור III, **תורא** I m. = h. תור, *ox*. Targ. Ex. XXI, 28, sq. Targ. Lev. IV, 3; a. fr.—בר תור *aurochs* (v. תורבא). Targ. Ps. L, 10.—Pirké d'R. El. ch. XXVIII (ref. to תור, Gen. XV, 9) תור זה השור וכו' this *tor* is not meant in its Biblical (Hebrew) sense (*dove*), but in its Chaldaic meaning: *tor* means the ox &c. Y. R. Hash. II, 58^b top; Y. Snh. I, 18^c bot, v. תורבא; Bab. ib. 18^b. Nidd. 33^b, v. תור. Lam. R. to I, 7 (prov.) תור סגין וכו' נפל ר' סגין וכו' when the ox is felled, its butchers are many (when one is in distress, his enemies increase); תור סגין (not תור) when the ox is down, sharpen the knives for him; Sabb. 32^a, v. תור. Ab. Zar. 16^a בר ר' a young ox; a. fr.—ר' תור, v. תורבא. *Pl.* תור, תור. Targ. Gen. XXXII, 6. Targ. I Chr. XXI, 23. Targ. Num. XXIX, 13. Targ. Y. Deut. XIV, 5 תור, v. supra; a. fr.—B. Mets. 30^a top; 73^a; Hull. 84^b, v. תורבא.—*Fem.* תורבא *cow*. Targ. Num. XIX, 2 (O. ed. Vien. תורבא; Y. תורבא, corr. acc.); a. fr.—*Pl.* תורבא, תורבא. Targ. I Sam. VI, 7. Targ. Job I, 14 Ms. (ed. תורבא); a. e.

תור II m. = h. תור I, 1) *row, line, order*. Bekh. 38^b, v. תור II. Ib. 39^a תור דשפתיה the outermost line (edge) of its lip.—2) *twisted band, border*. Targ. O. Ex. XXVIII, 32 (Y. I ed. Vien. תור; h. text שפה); ib. XXXIX, 23 (O. some ed. תור). Targ. Josh. II, 18 (h. text תור).—[Targ. II Kings XII, 10 some ed., read: תור.]

תור, **תור** m. (denom. of תור III) *ox-driver, plougher with oxen*.—*Pl.* תור, תור. B. Mets. 30^a תור (R. Han. in Tosaf. תור) it refers to ploughers with oxen (left without superintendence), who may do much damage (Rashi: תור when ploughing with oxen); Hull. 84^b. B. Mets. 73^a תור דשפתיה when the orchard (of which the fruits are sold on the tree) is ploughed by ox-drivers (or תור with oxen), when the risk to the trees is great; (R. Han. in Tosaf.: תור it refers to cattle-dealers who, buying the calves before they are born, run great risks).

תורבא, v. תורבא.

תורבא m. (רבי) 1) *nursing father, educator*. Targ. O. Num. XI, 12 (ed. Vien. תור); Targ. Cant. II, 6. Targ. Esth. II, 7 (ed. Vien. תור).—*Pl.* תורבא, תורבא. Targ. II Kings X, 1 (ed. Wil. תורבא); Targ. Is. XLIX, 23.—2) *young nobleman*.—*Pl.* as ab. Targ. I Kings XXI, 8; 11 (h. text תור). Targ. Esth. VI, 9.—*Fem.* תורבא, תורבא (*nurse, nursing mother*). Targ. Ruth IV, 16. Targ. II Sam. IV, 4 תורבא ed. Wil. (ed. Lag. תורבא, corr. acc.). Targ. II Chr. XXII תורבא ed. Lag. (ed. Beck תורבא, corr. acc.).

תורבא m. (preced.; cmp. תורבא I) *nursery, young trees, plants*. Y. Kil. II, 28^a bot. תורבא בו כל מין גדר מורח לזרוע בו כל מין (תורבא) as a fence you may plant any kind of plants.

תורבא, v. preced.

תורבא, **תורבא** m. (v. תורבא = תורבא, v. תור III) *aurochs*. Targ. O. Deut. XIV, 5 (ed. Berl. תור); ed. Vien. תורבא; h. text תור; Y. תורבא.—Hull. 80^a (ref. to תורבא, Deut. I, c.) תורבא (Rashi תורבא) since we translate it *torbala* (ox of the desert; Rashi: 'ox of the Lebanon?'), it proves that it belongs to the class of cattle.

תורבא, **תורבא**, v. תורבא, תורבא, תורבא.

תורבא, v. תורבא.

תורבא, v. תורבא, a. תורבא, v. תורבא.

תורגמינא, v. תורגמינא.

תורגמינא m. (תרגם) = *interpreter, speaker*. Meg. 16^a, v. תורגמינא. Macc. 1, 9 'הו' מפ' דה'... the Sanhedrin must not learn the evidence through an interpreter (but must understand the witnesses' own language). Ex. R. s. 3 (expl. לפה, Ex. IV, 16) 'לר' he shall be the spokesman; a. e.—Esp. *a) the translator* (into Chaldaic or Greek) of the Biblical portion read at services. Meg. 23^b (Ms. M. 'מח); a. fr.—*b) אמורא*, q. v. Pes. 117^a 'ר' a psalm superscribed *maskil* is one pronounced by a speaker. M. Kat. 21^a 'ו' דשמיט' ו' 'ל' and he (being in mourning) whispered to R. H. b. 'A., and the latter to the speaker, and the speaker pronounced it to the audience. Y. Meg. IV, 75^a bot. Ib. c top; a. fr.

תורגמינא ch. same. Targ. II Esth. VII, 5.—[Targ. Ps. VII, 1 ed. Ven., v. תורגמינא.—Gen. R. s. 51 'ר' R. H. the Turg'man. Ib. s. 65 'ה' זקידיו תורגמינא (corr. acc.) Ezekiah the T.; a. e.—*Pl. תורגמינא*. Y. Hall. IV, 60^a bot. (expl. דורבים, v. רובא, v. תורגמינא (corr. acc.) the speakers (sons of R. Hiyya).

תורגמינא m. (ארג with affirmative ט; cmp. ארג, a. arg.) *floss*.—*Pl. תורגמינא*. Targ. I Kings V, 23 ed. Lag. (ed. Wil. תורגמינא, corr. acc.); Targ. II Chr. II, 15.

תורה f. (h. h.; ירה) 1) *teaching, law*, esp. 'ר' the Law of Moses, *Pentateuch*; in gen. *the Jewish law, Religion*. Ber. 5^a (ref. to Ex. XXIV, 12) 'ר' זח מקרא ו' *torah* means the Pentateuch, 'and the *mitsvah*' means the Mishnah, 'which I have written' means the Prophets and Hagiographa &c. Ib. 'כל דעוסק בה' ו' he that is engaged in the study of the Law &c., v. בגל. Ib. 6^a דינא ר' holding court is also considered a religious act, opp. שלמא בעלמא mere preservation of peace. Ib. 31^a 'ר' where is the Law, and where the good deeds, that they may save us? Pes. 87^b 'ר' because their (the Babylonians') language comes near the language of the Torah. Meg. 3^a, a. fr. 'ר' תלמוד (abbrev. 'ר') the study of the Law. Ned. 81^a 'ר' שמחם חצא 'ר' take heed of the children of the poor, for from them the Law goes forth; a. v. fr.—Gen. R. s. 9, a. fr. 'ר' מריר in R. Meir's (annotated) copy of the Law. Y. Bicc. III, 65^c bot. 'ר' עומדת מפני בנה the Torah does not rise before her son, i. e. he that is engaged in the study of the Law need not rise when a scholar passes. Sot. 47^b 'ר' ה'ר' ה'ר' the Law goes around begging for students.—ספר ר'—פ'ב, v. 'ר' שבעל פה, ר' שבכתב.—*Pl. תורה*. Sabb. 31^a 'ר' יש לכם תורה כהניס רבי... ונעשית תורה כשתי ר' differences increased in Israel, and the Law became like two laws; a. e.—2) *definition, designation; character, nature*. Bets. 10^a 'ר' דאיתא תורה כלי עליו because it bears the denomination of an utensil (v. תואר). B. Mets. 62^a 'ר' תורה איה פקדון איה לידית it came into his possession as a trust; ib. 'ר' תורה זבירי as a sold object. Kidd. 50^b 'ר' תורה קידושין he had not come down to any form of betrothal (had not done anything to intimate his intention of betrothal); a. fr.

תורגמינא m. (רב, cmp. רב) (*festival of fructification* (Dionysia). Y. Ab. Zar. II, 41^b (expl. תרבות, a reading for their (the gentiles') festival of fructification, when they carry the larger idol to the smaller (v. Hastings Dict. Bible, s. v. Diobysia); ib. 'ר' דאמר תרבות תורגמינא he that reads *tarbut* understands the word to mean their festival &c. [Mus. emends תורגמינא, v. next w.]

תורגמינא m. (δῶρυς) *uproar*; (in the sense of δῶρυς-πολιός) *a turbulent person, rioter*. Tanh. ed. Bub., Vayera 17 (ref. to שבלול, Ps. LVIII, 9, play on שבלול... כד' ר' שערור במדינה כל מי שנמצא עמו נשטף (not תורגמינא, not מה) as a freshet sweeps all that it finds with it, so it is with a rioter who rises in a city: whoever is found with him, is swept away (arrested and punished) with him; 'ר' למד שהוא ר' and when he is dead, he faces no more the sun (his body is not exhibited for public honors); why? Because he was a rioter; Yalk. Ps. 776 תורגמינא, תורגמינא (corr. acc.).

תורגמינא, v. תורגמינא.

תורגמינא, v. תורגמינא.

תורגמינא, v. תורגמינא.

תורגמינא f. (= תואר, dimin. of תואר) *the least form or aspect of*. Men. 75^b 'ר' דנהמא עלידיו (Ms. R. תורגמינא; Ms. C. תורגמינא; v. Rabb. D. S. a. l. note 400) provided they still have some semblance of bread (not altogether reduced to a pap); Ber. 37^b.

תורגמינא m. (λεπτός) *lupine*. Kil. I, 3; Tosef. ib. I, 2 (Var. תורגמינא). T'bul Yom I, 4. Tanh. ed. Bub., B'midb. 27; Yalk. Num. 695 (ref. to Prov. XXII, 22, by ref. to Ber. 35^b 'ר' עומדת מפני בנה... כל דנהמא... גזול ו' this refers to the lupine that is brought in with the dessert; one should not say, I have nuts and dates before me, I will say the blessing over them, and disregard the lupine; a. fr.—*Pl. תורגמינא*. Makhsh. IV, 6 (Mish. ed. תורגמינא, תורגמינא; ed. Dehr. 7 תורגמינא).

תורגמינא, v. תורגמינא.

תורגמינא, v. תורגמינא, תורגמינא, pl. תורגמינא.

תורגמינא, v. תורגמינא, תורגמינא, תורגמינא.

תורגמינא, Yalk. Deut. 929; Sifre ib. 218 (added in ed. Fr.), a gloss to מורה שוטח, prob. to be read מורין ל' in Greek *moron* (accus. of μωρός; v. מורה II, III, a. מורוס).

תורגמינא, v. תורגמינא.

תורגמינא m. (a denomin. of θερμα, thermae) *bath-keeper or attendant*. Y. Maas. Sh. I, 52^d top 'ר' מריר... if one has small coins (v. 'ר' מריר... he may use them for the redemption of second tithes, in the same manner as they are good to be used for the bath (v. Tosef. ib. I, 4). Y. Ber. II, 4^c top 'ר' מריר

יַעֲקֹב הַיִּזְמִינְתָּהּ וְכִי (Chald. form; ed. Krot. 'תרימוסר' until he came to the stand of Jacob the bather he kept the T'fillin on; Pesik. R. s. 22 עד יעקב תרימוסר (corr. acc.).

תורן m. (b. h. תורן; comp. אַסְפִּיקְרָא [espying pole, v. Is. XXX, 17,] mast, yard. B. Bath. V, 1, expl. ib. 73^a ה' ממקום אחד וכ' ממקום אחר וכ' Gen. R. s. 83 for a ship they make the mast of material taken from one place, and the rudders of material from another place; Yalk. ib. 140; Yalk. Ez. 367; Yalk. Chr. 1073 (by ref. to Ez. XXVII, 5, sq.). Midr. Till. to Ps. XLVI ה' הספינה וכ' ה' the Lord raised them as the mast of a ship is raised, and thus we read (Num. XXVI, 10), and they were like a flag (נס); ed. Bub. נמצאו בניו עומדין כה' וכ' Yalk. Num. 773 כה'; Yalk. Ps. 614; a. e.

תורתא תר' ch. same. Targ. Is. XXXIII, 23.—Lev. R. s. 12; Esth. R. introd. to s. 5, v. תְּבִינְיָא; a. e.—Pl. תר', תורנין. Targ. Ez. XXVII, 5.

תורנגולא II, v. תְּרִינְגִּילָא.

תורניתא f. (denom. of תורן) [wood used for masts,] pine (Löw, Pf. 388; cypress). B. Bath. 80^b; R. Hash. 23^a (expl. שָׁדָה, Is. XLI, 19). Gitt. 57^a שחלי ר' ... כי הוה ... when a boy was born, they planted a cedar, when a girl, a pine.

תורעתא, v. תְּרַעְתָּא.

תורעמחא, תורעמוחא, תורעמא f. (I רעם) *commotion, excitement, murmuring, rebellion*. Targ. Ps. XIX, 4 תורעמחא Ms. (ed. 'תורעמחא'). Targ. O. Ex. XVI, 12 תורעמחא constr. (ed. Vien. תורעמחא; Y. תורעמחא). Ib. 7, sq. תורעמחא ed. Berl. (ed. Vien. 'תורעמחא'; Y. 'תורעמחא'). Targ. Num. XIV, 27; a. fr.—V. תורעמחא.

תורעתא, v. תְּרַעְתָּא.

תורפה, v. תורפה.

תורף m. (תרף = טרף; comp. טורפא) *that which makes a debt collectable from real estate, mortgage; trans. that passage in a document which makes it binding*, e. g., in due bills, the last line stating the date of execution; in a letter of divorce, the names and especially the phrase אחד ב' טופס q. v.). B. Mets. 7^b אחרי או מזרח כלל אדם if (of those finding a due bill) one holds the *tofes* (upper portion), and the other the *toref* (the lower portion), the one gets the *tofes*, and the other the *toref*; expl. ib. 'לדמי וכ' a share in proportion to the value of a document without date (a personal debt) and of one with a date (mortgage). Y. Gitt. V, 47^b top לא הספיק לכתוב תרפו וכ' he had not yet written the execution of the sale, when &c. Ib. III, beg. 44^c טרפו בטרפו if he filled out the blank (v. טופס); ib. II, 44^b bot. טרפו, א. טרפו. Bab. ib. 21^b ורוא provided he left the place for the *toref* (the last line) blank (to be filled out after the writing sheet is detached). Ib. וכ' אין כותבין ר' וכ' you must not

write the *toref* (on material affixed to the ground), for fear that (if this be allowed) he may also have it signed (before detaching it); וכ' כתבו לה' but if he wrote the *toref* and detached the sheet afterward &c.; a. fr.

תורפא I ch. same; transf. *valid claim, obligation*. Naz. 10^b if a man, seeing his cow broken down, said, 'I will be an abstainer from wine, לא עמדו, אם לא עמדו, if she [or that she] will not stand up', and she stood up of herself, ב"ש the Shammites say, the claim against this man rests upon his putting her up with his own hand, and now he has not put her up, i. e. he meant to say, I will be a Nazirite, if I do not raise her, and as he did not raise her, he is bound to be a Nazirite; and the Hillelites say the claim against this man rests upon her lying, and now she has gotten up, i. e. he meant to say that he would be a Nazirite, if she did not stand up, and now that she is up, he is not bound to be a Nazirite.

תורפא II, תר' m. = next w.; *pudenda*. Targ. Y. Deut. XXVIII, 57. Targ. Y. Num. XXV, 8.

תורפה f. (תרף) 1) *decay, filth*. Ter. VIII, 8 דירתו (התורף, Ar.) if it (the jar of unclean wine) was lying in a neglected place, he must put it in a decent place.—Transf. *obscenity*; מקום ברת תר' במקום ה' (Ms. M. 'התורף'; Ar. 'התורף'). Sabb. 64^b במקום ה' (Ms. M. 'התורף'; Ar. 'התורף'). Nidd. VIII, 1 ברת תר' a. e.—Tanh. Vayetsé 12 (expl. תרפים) works of filth, works of uncleanness.—2) (comp. עריות) *weakness*. Shebu. 16^a מפני ר' (or שחורפה) because it was the weak point of Jerusalem, and could easily be captured.

תורפיתא f. (preced.) *disgrace*. Targ. Ps. XLIV, 14 (some ed. תורפיתא pl; Ar. תורפיתא; h. text קלס).

תורקי, v. תְּרִיקָא.

תורקון* m. (θωράκιον) *parapet, tower*. Targ. Prov. VII, 6 ed. Lag. (Ms. תורקון, perh. תורקין (fr. הדיק) ed. Wil. (אשכנזי); h. text אשכנזי).

תורקלינא, Lev. R. s. 16 תורקליניה v. תורקלינא.

תורתא I f. *cow*, v. תורא I.

תורתא II, תורתא, תורתא pr. n. m. (*Johanan ben Torta*, a Tanna. Y. Taan. IV, 68^d bot.; Lam. R. to II, 2. Num. R. s. 7⁹; Tosef. Men. XIII, 22. Pesik. R. s. 14 (describing the origin of the name) אמר ר' זמא he said, if a cow that has no speech and no mind recognized her Creator, should I whom my Maker has created in his image ... not go and acknowledge my Creator? He went and became a Jew, and studied and grew efficient in the Law, and they named him Johanan ben T. (son of a cow); and to this day our teachers quote H'alakha in his name.

תורתא, ת' ת' pr. n. pl. *Be Toratha* in Babylonia

(v. Neub., Géogr. p. 363). Ab. Zar. 26^a top. (Ag. Hatt. (חוראחא). Snh. 64^a).

תורתיה m. of *Toratha* (?), surname of Hānina or Hananiah. Y. Peah III, 17^d top ח' הנניא ח'. Y. Kidd. I, 60^c bot. ח' הנניא ח'. Y. Ber. III, 6^d ח' הנניא ח'. Y. Ter. X, 47^b ח' הנניא ח' (ed. Krot. ח' הנניא ח', read: ח' הנניא ח'). Ned. 57^b ח' הנניא ח'; 59^b ח' הנניא ח'.

תושב m. (b. h.; ח' ח') 1) *settled, stationary*. Y. Sabb. VI, 8^b bot. פ'אח ... כל שדוא ח' whatever (strange hair, band &c.) is stationary in the hair (plaited in) is called *peah* (ח' פ'אח wig, and women may go out with it on the Sabbath).—2) *settler*.—ג' ח', v. ג' ח'.—Gen. R. s. 58 (ref. to Gen. XXIII, 4) ח' ג' דייר ח' *ger* is a tenant, *toshabh*, a proprietor.—Pl. ח' ח'. Tanh. B'har 1 (ref. to Lev. XXV, 35) ח' ח' although they may become sojourners and settlers (citizens) in Babylonia, if thou wilt not favor them, they will be lost; a. e.—*Fem.* ח' ח'. Tosef. Shebi. III, 4 ח' ח' אבנים ח' ח' stones fixed in the ground which the plough loosens.

תושב pr. n. pl., v. ח' ח'.

תושבחה, v. ח' ח'.

תושבחה f. ח' ח' (*praise*).—Pl. ח' ח' until midnight he (David) was engaged in the study of the Law, and henceforward in songs and praises. Pes. 117^a ח' ח' (some ed. ח' ח') all praises in the Book of Psalms are composed by David. Meg. 12^b ח' ח' when the Israelites eat and drink, they begin (their conversations) with words of the Law and words (songs) of praises, but the nations ... with words of frivolity; a. fr.

תושבחה f. ח' ח' (*praise*, *song, glory*). Targ. Is. XLIV, 13 (h. text ח' ח'). Ib. LXIII, 14, sq. Targ. Deut. XXXI, 19 (h. text ח' ח'). Targ. Ps. LI, 1; a. fr.—Pl. ח' ח'. Targ. Ex. XV, 11. Targ. Ps. XXVII, 11 (h. text ח' ח'); a. e.—2) *praiseworthy thing, treasure*.—Pl. as ab. Targ. II Chr. XII, 9 ח' ח' desirable treasures.

תושבחה f. (b. h.; comp. ח' ח') *stability; salvation; wisdom*. Pirké d'R. El. ch. III ח' ח' at once the Lord took counsel with the Law, whose name is *tushiygah*, as to creating the world (ref. to Prov. VIII, 14).

תושבחה f. ח' ח' (*mission, command*). Targ. Jud. V, 15.

תושבחה f. ח' ח' (*payment, retribution*). Targ. Is. XXXIV, 8 (ed. Lag. ח' ח', corr. acc.). Targ. Jer. XIII, 19 ח' ח' constr. (ed. Lag. ח' ח'). Targ. II Chr. XXXII, 25. Targ. O. Deut. XXXII, 32 (ed. Berl. ח' ח'; ed. Vien. ח' ח'; Y. ח' ח' pl. ח' ח'); a. e.

תושבחה, v. preced.

תושבחה m. *tushlami*, name of a bird; (Tartarian

lark, Lewys. Zool. p. 181). Hull. 62^b (Ms. M. ח' ח'; Ar. ח' ח'; v. Rabb. D. S. a. l. note). Snh. 108^a; Yalk. Gen. 50 ח' ח'.

תחת pl. ח' ח' prep. (contr. of ח' ח') *under, beneath; in the place of*. Targ. Y. I Num. XXV, 1.—Y. Ab. Zar. II, 41^d bot. ח' ח' ... ח' ח' the river has swept away this (thy) piece of meat and brought another piece in its stead.—[Ib. ח' ח', read: ח' ח' (fr. ח' ח') it dropped it.]—Hull. 7^b ח' ח' (not ח' ח') from under the feet of &c. B. Bath. 73^b ח' ח' ... ח' ח' rivers of fat flew under them. Zeb. 54^b ח' ח' he placed something under it (the altar), and then took it away; a. fr.

תחת m. *mulberry; mulberry tree*. Bekh. 8^a ... ח' ח' the cat goes with young fifty days, and corresponding to it the mulberry (ripens its fruit fifty days after blossoming). Sabb. 67^b ח' ח' the chip of a mulberry tree; a. e.—Pl. ח' ח' *mulberries*. Tosef. Ter. IV, 5. Tosef. Pes. I, 10. Sabb. 144^a ח' ח' *mulberries and pomegranates, which are usually not pressed for their juice*. Gen. R. s. 22. Maasr. I, 2; a. fr.

תחת ch. same.—Pl. ח' ח'. Y. Ned. VI, 39^d. Y. Qrl. I, 60^c bot.

תחת m. (contr. of ח' ח') 1) *inserted, fixed*.—*Fem.* ח' ח'. Sabb. VI, 5 (64^b), v. ח' ח'.—2) *tight cover, sheet*, (comp. ח' ח') *layer*. Hull. 49^b ח' ח' an even layer of fat covered with a membrane and easily peeled; Tosef. ib. IX, 14.—[Y. Sabb. VI, 7^d ח' ח', read: ח' ח'; v. ח' ח' II.]

תחת I ch. same, *sheet, shirt*. Targ. O. Ex. XXII, 26 (ed. Berl. ח' ח'; Y. II ח' ח' my shirt (dress), *fem.*; h. text ח' ח').—Sabb. 145^b ח' ח' sheets manufactured in Be Mikhse.

תחת I m. (ח' ח') = h. ח' ח', *settler, immigrant*. Targ. Gen. XXIII, 4 (Y. ed. Vien. ח' ח'). Targ. Ex. XII, 45; a. fr.—Lev. R. s. 17, end; Lam. R. introd. (R. Josh. 1), v. ח' ח' II.—Pl. ח' ח'. Targ. Lev. XXV, 23. Ib. 45 (ed. Vien. O. ח' ח'; Y. ח' ח'; a. fr.

תחת II f. ח' ח' (*restoration, recompense*). Y. Shebi. IV, end, 35^c ח' ח' would that be right? there is still retribution (justice) in the world to come.—2) *answer, refutation*. Y. Shebu. III, 34^c top ח' ח' as long as R. Ba bar M. lived, we found no answer; after his death we found an answer.

תחת f. ח' ח' (*settlement of the immigrant, temporary residence, sojourn*). Targ. Gen. XXXVII, 1. Ib. XVII, 8. Ib. XLVII, 9 (ed. Vien. O. ח' ח', read: ח' ח'; Y. ח' ח'; a. fr.—Targ. Ez. XVI, 8 ח' ח' (h. text ח' ח').

תחת, v. ח' ח'.